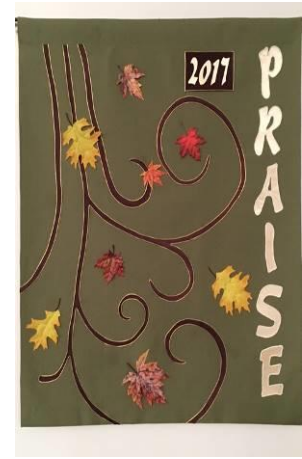
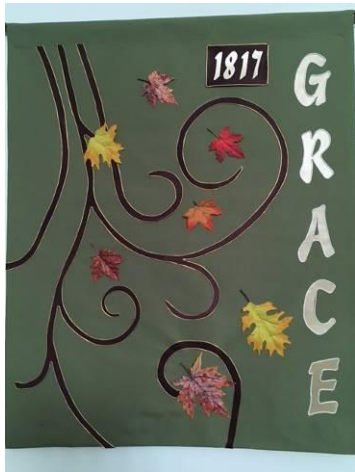


200 Years on the River



A History of Nelson Memorial United Methodist Church 1817-2017

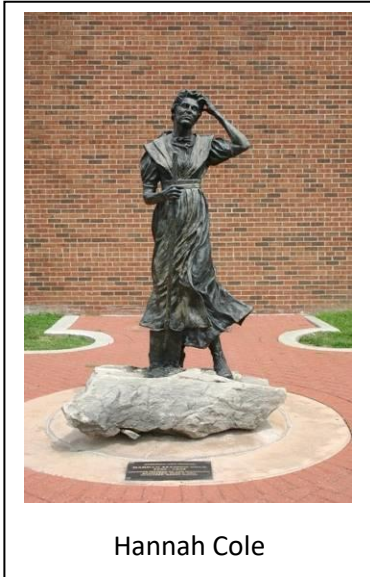
⁴⁷I will show you what someone is like who comes to me, hears my words, and acts on them.

*⁴⁸That one is like a man building a house, who dug deeply and laid the foundation on rock;
when a flood arose, the river burst against that house but could not shake it,
because it had been well built.*

Jesus, Luke 6:47-48

Editor: Rev. Dr. Nick Campbell

Historian: Dr. Maryellen McVicker



In a town
founded
by a woman,
this is the story
of a church
named
for a woman!



A Reason to Celebrate!

The NMUMC Anniversary Celebration Team started as an idea and a few names on a piece of paper. It morphed into a working committee creating visions into real events. The original team was formed in May of 2016, and the members were Debi Huff (Chair), Maryellen McVicker, Karma Haller, and Erin McGaha. In 2017, the team added the members Sandy Farris and Iris Campbell. The team not only was formed to celebrate the 100th anniversary of the church building, but to continue the celebration into October, 2017, as NMUMC will enter into the 200th year of Methodism in Boonville.

The team decided to host a dinner to kick-off the 100th anniversary of our church building. The event was held following the 10:20 service on Sunday, October 8, 2016. Prior to the event, Edward Lang of the Boonville Daily News featured a photo of our church on the front page of the paper, with an article about the history of our building and our planned special events. The team invited the NMUMC's former living pastors and the members of their families, to attend the celebration event.

The church family made the most delicious sides to accompany the wonderful hams prepared by Sharon Tiff and Judy Peters, and the smoked brisket that was prepared by Luke Haller and Karma Haller. Rolls were made by Sandy Farris and Sharon Tiff. The cakes were fabulous, two depicting a photo of our church, and the other was a "100" cake prepared by Dawn Taylor from Taylor's Bake Shop. The Celebration Team decked the Fellowship Hall with gold and white tablecloths, and decorated the tables with fall arrangements made by Debi Huff. The children of the church offered their fellowship by bussing the tables and refilling drinks, under the supervision of Melissa Baker.

Special attendees included the Rev. Nickolas Campbell, the Rev. Steve Cox and his wife, Linda; the Rev. Dan Faust and his wife, Sandy; and the Rev. Ross Fulton, Jr., and his twin sister, Rose Fulton. Maryellen McVicker welcomed and introduced the special attendees, and the pastors were presented with "100th Anniversary Celebration Rocks" created by Risa Venable, and presented by Lauren Venable.

Correspondence from the pastors was displayed on a table. Regrets from those who were unable to attend were also included in the displayed correspondence. There were approximately 125 congregation members in attendance. It was a very successful event, indeed.

The next anniversary event held was called a "Singspiration", and was held mid-afternoon on Sunday, March 19th, 2017. This was a community event in order to gather, select, and sing favorite hymns. Nancy Ward was our organist, and Pastor Nickolas Campbell led the singing. A reception was held following the event. There were approximately 30 people attending the event.

With the blessing of Pastor Nick, Maryellen McVicker wrote a series of "History Minutes", which were segments of interesting history information about Methodism, including our local history at Nelson Memorial. Members of the congregation began presentation of the history minutes during our Sunday church services in May, 2017. The first history minute focused on how Nelson Memorial received its name. The second history minute was on Mother's Day, and incorporated presentation of white and red carnations to the women in the congregation. White was given if their mother was deceased, and red was given if their mother was still living. This tradition was established to honor all mothers, and the Methodist tradition continued for many decades. Other History minutes are scheduled to continue until Bishop Bob Farr launches our 200th year on October 15, 2017.

Future events (at the time of this writing) include a Memorial Service and hanging of a wreath to honor Margaret Jane Wyan Russell Nelson at her gravesite located in Walnut Grove Cemetery located in Boonville, Missouri. This memorial service will be held on Sunday, September 24, 2017 following the 10:20 church service. Direct descendants of Margaret Nelson still attend the church today, and they are Mitch Leonard and his three sons; Rhoades (12), Cash (9), and Race (6).

Another future event will be held on October 1, 2017. Circuit riders in the early 1800's, were pastors that rode their horses and travelled from town to town to preach the gospel around the country. Cleo Kottwitz, a retired Methodist Pastor, will be at Nelson Memorial to re-enact a circuit rider, and will preach at the 10:20 service. Cleo's wife, Judy, will also be in attendance, and of further interest, she is Maryellen McVicker's cousin.

To kick off our 200th year of Celebration, Bishop Bob Farr will attend and preach at our 10:20 service. The 200-year banners will be displayed in the sanctuary for the celebration period. The wonderful banners were created by the NMUMC Banner Committee, consisting of Carol Harris, Sharon Tiff, and Zoe Tucker. This is a big event for Nelson Memorial, and a meal will follow the service. Bishop Farr will be at the dinner, and has communicated that he loves to meet and greet the congregation. The new Archives Room, located in the Bell Tower, will be unveiled to the congregation and guests on this day, in an open house manner. A new Pictorial Directory of the congregation, is planned to be distributed to members as they visit the new Archives Room. The directory was developed from the efforts of Karma Haller, Erin McGaha, and Pastor Nick Campbell.

So, we are Nelson Memorial. Our mission is to make disciples of Jesus Christ for the transformation of the world. Our purpose is to exalt the Risen Christ in worship, and to equip the Body of Christ for service. Our values are that we will depend on God, conform to Christ, and have confidence in the Holy Spirit! Our Celebration Team embraces all of these premises, and have been delighted to serve!



200 Years – a Perspective

In 1803, the United States purchased from the French the right to negotiate with the native people for the land west of the Mississippi River, an event usually called the Louisiana Purchase. This officially opened the land to Protestants, and the Methodist Episcopal Church was quick to send pastors into the region. Eleven preachers from the 1806 Western Annual Conference, which met in Tennessee, were sent to the Missouri Circuit, which included all land west of the Mississippi River. After “riding the circuit” to establish Methodist classes wherever a settlement could be found, the preachers were to report back to the 1807 conference meeting, which was held in Ohio. Most circuit riders tried to visit each class four times per year, or once every thirteen weeks; and this would be when the congregation would celebrate the sacrament of communion. A local pastor would lead the classes the rest of the year.

It was this pattern of sending preachers out to start classes wherever a settlement could be found, which led John Scripps coming to Boonville. Boonville had officially been platted out by Asa Morgan and Charles Lucas in 1817, just a few years after Hannah Cole had settled in the area in 1810. Scripps was on his way to Franklin when he decided that Boonville was ready for its first “class meeting,” which took place October 5, 1817. Justinian Williams, likely a local pastor, served as class leader. The Boonville congregation was officially chartered on October 4, 1818.



Circuit Riders out in all weather!

How long ago was this? That first worship service and class meeting was shortly after:

- + slavery had been abolished in all states north of the Mason-Dixon line (1804)
- + the Lewis and Clark Expedition (1804-1806)
- + the New Madrid earthquakes (1811-1812)
- + the War of 1812 with Great Britain

How long ago was this? That first worship service and class meeting was before:

- + the statehood status of Illinois (Dec. 3, 1818) and Missouri (August 10, 1821)
- + Johann Nikolaus von Dreyse invented the bolt-action rifle (1824)
- + the Kaw Tribe ceded much of their land in Missouri and Kansas to the United States (1825)

When we “dig deeply” (Luke 6:48), we discover that the foundation for our congregation was built upon the rock of Jesus Christ, and that it has withstood the floods of history and the swells of circumstances which threatened its continuing as a house of worship, a place for making disciples, and a prophetic presence in its community. As we celebrate our 200th Anniversary of Methodism in Boonville, our look back is for the purpose of examining and building upon our strong foundation for the next 200 years!

The Frontier Church Era 1818-1832



Painting by Michael Blaser, "The River Town of Boonville, Missouri"

Sources used for this history include "Together We Celebrate our Heritage" 1984, prepared by the Bicentennial Committee, who included Billie Litton, Juanita Scott, Deborah Davis, Dorothy Whitten, Nellie King, Jerry McClure, Maryellen McVicker, Rev. John Pfister, and Robert Dyer of Kemper Military School; "History of the Methodist Church, Boonville MO" by Mrs. L. L. Chilton and Guy C. Million, Sr.; "Methodism in Missouri" Volume 1, covering up to 1840; "Memoirs of Anna Maude Tetley"; "The History of Cooper County" (1876); "History of the Nelson Memorial United Methodist Church, 1818-1968 Sesquicentennial"; Maryellen McVicker; the hand-written recipe book of Maude Schneider; various internet resources; and the submitted writings of several members.

It could not have been a more inauspicious beginning. As the widow, Hannah Cooper Cole, looked across the swollen River of the Big Canoe toward the south bank, she kept hearing her brother and other settlers urging her to stay on the north side with them. They feared the Osage Indians would carry her away along with her nine children. Every man was too afraid to settle on the south bank because of the "Indian problem." The Osage were fierce warriors, towering above their enemies, and Hannah knew well the dangers as her husband had been killed by an Osage as they traveled West from Loutre Island to the Boonslick Country. However, on February 20, 1810, Hannah was anxious that her family receive good land and a chance for advancement, so disregarding all the advice, she settled on the south bank of the river, founding Boonville.

Hannah could not have made a better choice because the Boonslick developed so rapidly that by 1820 over 20,000 residents, or one-third of the entire state population, lived in the region.

Original members of the Boonville class of the Lamine Circuit

Mr. and Mrs. Justinian Williams
Mr. and Mrs. Frederick Houx
Allan and Louise Porter

Other Early Members

Dr. N. Hutchinson, Charles Waters,
R. S. Leverage, G. W. Caton,
J. G. Gashen, B. S. Wilson,
R. R. Thompson, J. W. Harper,
James Echard

The sons of Hannah Cole ran the ferry across the Missouri River when it was flowing. In the winter, the river would freeze over and people could walk across to get to the larger community of Franklin. On Christmas Eve, 1819, the young men of Franklin walked across the river to put the young men of Boonville “in their place,” with the fight lasting most of the day. The Franklin crew greatly outnumbered the Boonville young men, and they didn’t retreat until the older men of Boonville stepped in to drive them out. This is but one example for the need of Methodist preachers sent out to “reform the nation and spread scriptural holiness over the land.”

Boonville boomed with the rest of the territory, and in 1817 the first Methodist services conducted by the Reverend John Scripps were held in a private home. In Rev. Scripps journal, he noted that Boonville was not part of his appointed circuit but he would make it part of his regular care and preaching. When he crossed the river to Franklin, he held services in an upper room of a large tavern. In all, the Boonslick Circuit stretched to the Chariton and Grand Rivers to the north, Lexington to the west, and Jefferson City to the south. He was accompanied at times by Brother Tom, a slave who was the class leader for both the whites and blacks in Fulton. The presence of Brother Tom would later lead the Boonville congregation to resist the appointment of Scripps as their pastor again in 1819.

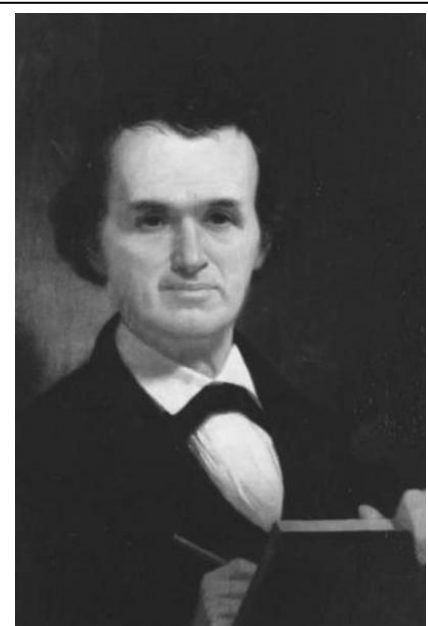
The New Hymns of the Era

- 1818 “Silent Night, Holy Night”
(written Christmas Eve)
- 1826 “Holy, Holy, Holy!”
Lord God Almighty”

The demand for such services had so increased that a class was formed in September 1818 under the leadership of the Reverend Justinian Williams, brother of the first mayor of Boonville. Justinian Williams was from Bath County, Virginia, and moved to Kentucky. There he married. The family moved to Howard County along with a large wave of migration and finally settled south of the river in Boonville. Williams was a cabinet maker by trade, and a preacher by vocation. He also was a teacher for the children of the community.

No doubt it was the influence of the Methodist Church that helped the widow Mary Armand Bingham to apprentice her fifteen-year old son, George Caleb Bingham, to Williams in 1826. Mary Bingham’s father-in-law had been a circuit rider for the Methodists back in Virginia. She had great respect for the Methodists because they demanded education and Bible reading as two of their main tenets. So, when George’s father went bankrupt the second time and then died, she allowed her son to be apprenticed to Williams. Bingham watched the Boonslick area grow and prosper, and eventually he recorded the way of life here in a series of painting that earned him a world-wide reputation. These paintings have preserved for all time “Life Out West,” as he termed it.

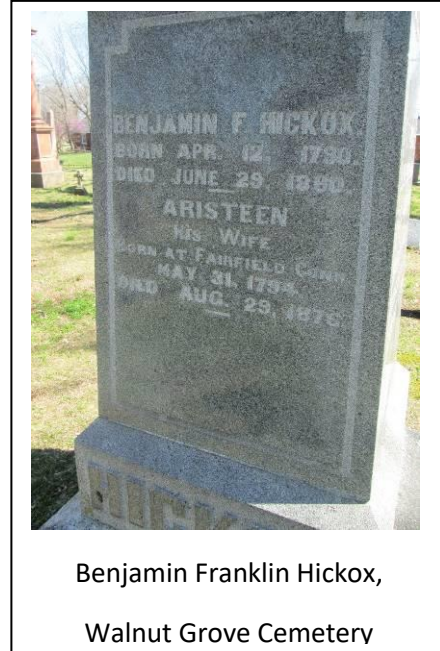
Williams sent young Bingham out circuit riding for the new Methodist Church. Bingham underwent a period of intense religious persuasion when he was deciding whether to become a minister like his paternal grandfather or to pursue his painting. Art finally won out, and Bingham left Boonville to pursue his painting career. He often returned to the town throughout his life. He married a local girl, Sarah Elizabeth Hutchison, in 1836.



George Caleb Bingham

The 4th of July was a very special holiday in the early 19th century, and in some communities the celebration was bigger than Christmas. By 1820, the citizens of Boonville thought it was time to celebrate this very special day.

Notices were sent all over the central region of the Missouri territory announcing a great day of thanksgiving, and on Tuesday, July 4, 1820 large crowds assembled to hear Benjamin Franklin Hickox deliver an oration on the courthouse lawn at Main and High Streets. He had been one of the members of the Courthouse building committee and was running for political office at the time. In 1820, the Courthouse building was located where the jail now stands. A picnic followed the speech, and the crowd was so large that tables were set up that reached from the Courthouse building northeast across present day High Street to the Indian burial mound still located behind the house at 617 High Street. That mound is now listed on the National Register of Historic Places.



Benjamin Franklin Hickox,
Walnut Grove Cemetery

Mr. James Bruflee, a local blacksmith, made a large, wrought iron cannon which was fired to the delight of the audience to honor the 4th. No fireworks were shot off, as the cannon provided the noise. The Declaration of Independence was then read in its entirety to the large crowd which had just consumed a huge meal. Probably some people fell asleep. This was followed by dancing the rest of the afternoon, and long into the night while some folk sat around and discussed current events and the latest gossip. No doubt members of this congregation were found in both groups.

Services and class meetings were held in members' homes for the first 20 years of Methodism in Boonville. It was in February 1829, when Justinian Williams purchased Lot 233 of the Original Town of Boonville (our current and only location for the Methodist Church buildings) for the price of \$50.25.

Pastors who served among us

Note: first listed in the circuit rider/elder; a presiding elder (PE) is comparable to a district superintendent to whom local congregations and pastors reported; local pastors served on the other Sundays until the congregation was large enough to support a full-time resident elder. Justinian Williams was Boonville's local pastor until he became an elder in 1831.

1818, W. R. Jones, Jesse Walker, PE
1819, John Scripps, Jesse Haile, PE
1820, Levitt Green, Samuel H. Thompson, PE
1821, John Blaisdell, Samuel H. Thompson, PE
1822, Frederick B. Leach, David Sharp, PE
1823, Stephen R. Beggs, David Sharp, PE
1824, Benjamin S. Ashby, Jesse Haile, PE

1825, Uriel Haw, John Dew, PE
1826, John Harris, A. Monroe, PE
1827, Cassell Harrison, A. Monroe, PE
1828, W. W. Redman, Jesse Greene, PE
1829, E. T. Heery, Jesse Greene, PE
1830, William Crane, Alex. McAllister, PE
1831, Justinian Williams, Joseph Edmondson, PE

First Church on the Corner 1832-1880



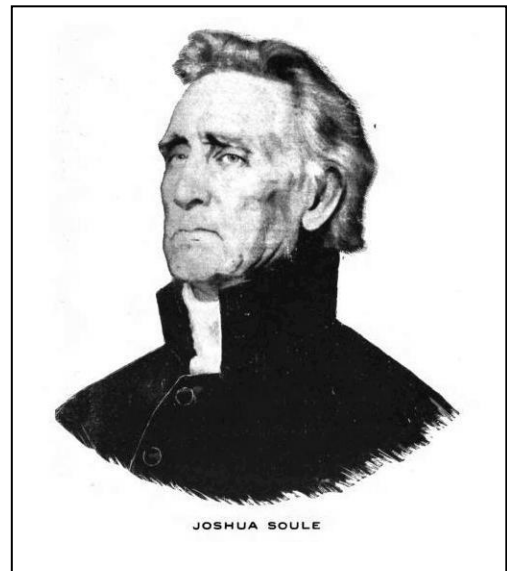
In 1832, Rev. Williams sold the property to Nimrod and Susan Rector for \$60. This was at a time when Rev. Williams made the change from being the local pastor serving the Boonville church to being an itinerant circuit riding pastor of the Methodist Conference. Work began on constructing the first church building for the Methodists, which was also the first church building in Boonville. The property was sold back to Rev. Williams for \$80 in 1838, when the Rectors moved to Pettis County. He then turned the property over to Cooper County, where the title was held until 1915, when churches could legally hold title to their own property. [Note: the deed for our current church building is held “in trust” for the Missouri Annual Conference of the United Methodist Church, to ensure the property will remain a Methodist house of worship.]

The first building of 1832, which was also the first church building in Boonville, was dedicated by Bishop Joshua Soule on September 26, 1838, when Annual Conference was held here. It was also at this meeting that a mission to the Shawnee Indians in Kansas became a priority for the Methodists of Missouri.

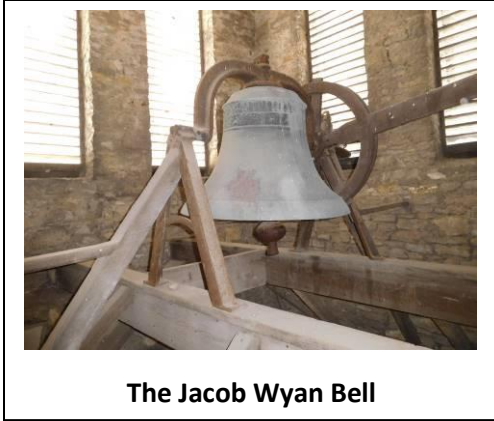
The two entrances of the church reflected the pietistic emphasis of the Second Great Awakening of Christianity in America (1800-1840). Men and women used separate entrances, and sat separately during worship, to avoid the personal sin of lust.

In 1834, the name of the circuit changed to the Boonville Circuit, as it had become the largest worshipping group of the congregations served by the circuit rider. In 1840, Boonville became a “station,” or the only church served by an appointed pastor. This was the first station west of St. Louis. The stewards of the church were Dr. N. Hutchinson, Charles Waters, R. S. Leverage, G. W. Caton, J. G. Goshen, and B. S. Wilson.

In 1844, the Methodist Episcopal Church (MEC) split over the issue of slavery. The Boonville congregation became part of the Methodist Episcopal Church, South (MECS), where it remained until the merger in 1939 in Kansas City, MO of the MEC, MECS, and Methodist Protestant Church (which split from the MEC in 1828 over the issue of bishops and local church governance.)



This church structure likely had a slave gallery, as did many Methodist church buildings of that era. In 1845, the church hired a slave, Henry, who was owned by Mark Chilton. The terms of his employment were that the church must furnish Henry with good and sufficient clothing for both winter and summer, pay his taxes, treat him humanely, and return him to his owner at the end of the year.



The Jacob Wyan Bell

Jacob Fortney Wyan donated the bell for the church tower. It was cast by the William Kaye and Company Foundry, in Louisville Kentucky. While there is no date on the bell, records indicate that the foundry began operation in 1841.

Jacob Fortney Wyan was the father of Margaret Jane Wyan Nelson, for whom the current building is named. The twice-widowed Wyan married Nancy Shanks Wyan, in 1816. Their first daughter, Sarah, was born in 1817. Margaret was born in 1821 in Kentucky, and the family moved to Boonville in 1822. A third daughter, Pauline, was born in 1828.

From its earliest days, Methodists debated the issue of slavery. More precisely, they tried to decide what relationship the church should have to what was called “the peculiar institution” of slavery. Slavery was legal south of the Mason-Dixon Line, and in some parts of the country, widely supported. Methodist conferences even before the first General Conference spoke out against slavery, suggesting that clergy who owned slaves should promise to set them free. Several General Conferences struggled with the issue, first pressing traveling elders to emancipate their slaves, then suspending those rules in states where the laws did not permit manumission. By 1808, General Conference threw up its hands, finding the subject unmanageable, and gave each Annual Conference the right to enact its own rules relative to slaveholding.

The denomination remained divided on the subject of slavery, with some northern Methodists becoming more convinced of slavery’s evil and some southern Methodists more convinced that it was a positive good. Other southerners felt that any denunciation of slaveholding by Methodists would damage the church in the South. They were caught, in effect, between church rules and state laws.

In 1844 the discussion came to a head when Bishop James Osgood Andrews of Georgia married a widow who had inherited slaves from the estate of her first husband. One of them was a 19-year old female and Bishop Andrews refused to free her fearing that she would be victimized. She was allowed to make her own decisions and to be in charge of her life, but she continued to live with the Andrews family. The conference turned vicious over this situation and the denomination split in two.

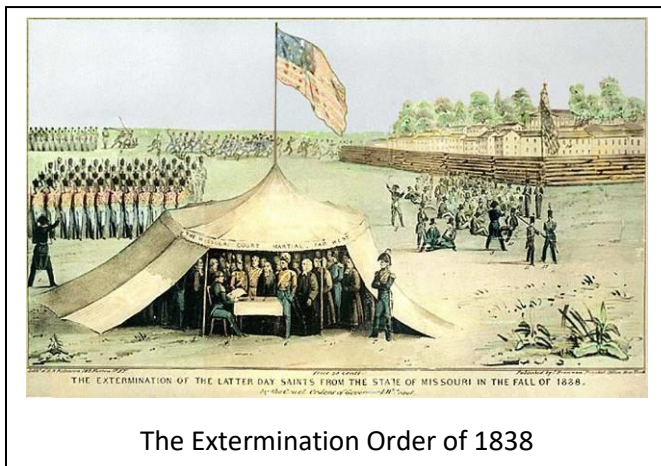
SUNSET HILLS CEMETERY

Convinced that Boonville would soon rival St. Louis in size and culture, Jacob Wyan invested in real estate and much of the town south of this church is part of an addition to Boonville named for him. At the south end of this real estate addition, Jacob began a cemetery which was called THE METHODIST GRAVEYARD on historic maps. Begun as a final resting place for members of this church, the cemetery soon outgrew the church in both burials and maintenance costs. The City of Boonville took over the cemetery and the name was changed to Sunset Hills. It is still an active cemetery.

Jacob and Nancy Wyan were originally buried there. The Wyan plot was enclosed by brick walls with the famous Boonville resident, Senator David Barton, buried under the large tombstone visible to the front of the wall. The Wyans were eventually disinterred and moved to Walnut Grove Cemetery here in Boonville next to their daughter, Margaret Wyan Nelson. The brick wall enclosure was then demolished. David Barton was also reburied in Walnut Grove Cemetery and his tombstone was donated to the University of Missouri. It stands on the Francis Quadrangle near the famous columns.

Each Methodist congregation in the United States had to choose which denomination they would join. On a particular Sunday, each church voted their choice. In nearby Columbia members entered the Methodist Church and then sat down on different sides of the building to show which denomination they desired. Women were allowed to vote in this important decision in Columbia. No records remain which show how this Boonville congregation determined their choice or if women or slaves voted. In the end, the Boonville church joined the Methodist Episcopal Church, South. Evidently the decision was popular with the local population as no northern Methodist Church was then started here, as was the case in many communities where Methodist denominations competed rather than cooperated for close to a century.

While the decision may have been clear for the congregation, there was still animated discussions in the community. On July 16, 1853, H. B. Benedict, mayor of Boonville, issued a proclamation "forbidding the riotous and unlawful assemblies arising from the lectures of Billy Ross." This was just one sign of the tensions which made Boonville the site of four Civil War battles.



The Extermination Order of 1838

The Civil War was not the only conflict which engaged the residents of Boonville. In 1832, there were calls for militia to fight the Native People, but when the troops arrived at the supposed scene of a raid, it was revealed to be little more than a rich slave owner's "joke" to scare his slaves from escaping his estate. In 1838, the Mormon War called for militias to drive the Mormons from the state, and the Boonville Guard twice arrived at a battle site, only to be sent home because there were already sufficient soldiers available. It was generally believed that the Mormons were allying themselves with the Native People in

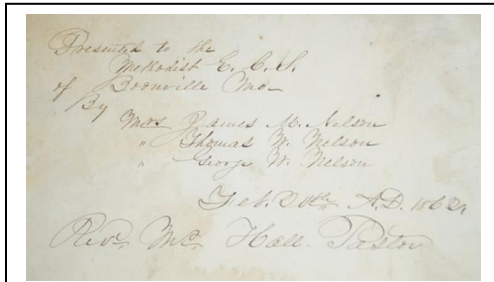
order to form a new nation apart from the United States, with Joseph Smith as their national leader.

During the Civil War, life was hard for the Boonville community, as it was the site of several skirmishes. Life for the churches was also difficult. Typically, the local Methodist minister brought and used his own personal Bible every Sunday and if there was a liturgist, that person also read from the minister's Bible. Unfortunately, seven Methodist ministers were murdered in Missouri simply because they were preachers of the Methodist Episcopal Church, South. None of them were serving in the military. None of them advocated war. All of them were simply living out their lives and preaching throughout the entire state in the towns of Salem, Urbana, Fair Grove, Fayette, Kansas City, Milan, and West Plains. They were all martyred because they were clergy of the Methodist faith. Some were murdered by Northern troops while others were killed by Confederate guerillas. The body of one minister was never



Bingham painting of the Civil War

found. Reverend Thomas Glanville of Urbana was not only murdered, but his adult son, Thomas Glanville, Junior, was also killed as the guerillas mistook him for his father since they shared the same name. All left behind wives and children.



Dedication Page of 1862 Nelson Bible

As a result of this chaotic situation, Methodist bishops were scared to send ministers to Missouri congregations. Some congregations had ministers in name only. On February 20, 1862, when a pastor was not appointable for Boonville because of the conflict, three sisters donated a King James Pulpit Bible to the congregation. This Bible is currently displayed in our Archive Room, below the bell donated by their father.

Margaret Jane Wyan Russell Nelson, Mary Gay Wyan Nelson, and Pauline Eliza Wyan Nelson were the daughters of Jacob Fortney and Nancy Shanks Wyan, and had grown up in this church. The three sisters married two brothers and a cousin, which further confuses the genealogy. Our church was named for Mrs. James Nelson, the first name on the front plate of the Bible. Her sister Mary Gay (Mrs. Thomas) Nelson built Forest Hill which stands at the east end of Locust Street. A portrait of her painted by George Caleb Bingham hangs in the Boonville Public Library. The third sister, Pauline Eliza, was first married to Dr. George Warren Nelson; and after his death, she married William Rush. Pauline's daughter married into the famous Arrow Rock Sappington family. All three sisters and their spouses are buried in Walnut Grove Cemetery here in Boonville.

It is not certain how often the Reverend Hall mentioned in the dedication label of the Nelson Bible actually preached to this congregation, or if it was safe for him to be in the pulpit each Sunday. Reverend Edwin Robinson, the Methodist minister just across the Missouri River serving Fayette, was murdered, and Boonville was an occupied town filled with soldiers.

In April 1865, the Civil War ended with the surrender of Confederate General Robert E. Lee to Union General Ulysses S. Grant at the Appomattox Courthouse in Virginia. It took a long time for life to return to normal all over the United States and those states like Missouri where the fighting had been particularly vicious had even more adjustment problems. Missouri was third in the number of Civil War battles, outranked by only Virginia and Tennessee.

Less than a year after the surrender in February 1866, a Methodist Episcopal Church minister named Reverend T. J. Pierce appeared in Boonville. He went to the Cooper County Commissioners and told them that he was a clergyman from the victorious northern branch of the Methodist Episcopal Church and that the northern branch was now in charge of all Methodist churches. He asked for a court order to put him in charge of the Boonville church and the Cooper County commissioners granted his request.

The local congregation found out about this situation when Reverend Pierce then went to a Board of Trustees meeting with the court order and told the board he was now in charge of the congregation. He demanded a key to the building. The Trustees refused, saying the County Court had nothing to do with the church and had no authority over a religious institution.

Not to be outdone, Reverend Pierce broke into the church and then had a locksmith change all the locks in the building. He camped out in the sanctuary saying he was there in the name of the Lord. The

Trustees went to court but the next court session wasn't until May 1866. The congregation was now locked out of its sanctuary for Sunday worship unless they agreed to become a Methodist Episcopal Church. This the Trustees refused to do.



The Baptist Church came to the rescue and offered the use of their sanctuary to the Methodist congregation, and that offer was accepted for a couple of Sundays. Services were led by Rev. W. C. Godbey, appointed by the Methodist Episcopal Church, South. The Baptist Church at that time was in the building which is now called Turner Hall on Vine Street. It was built as the Baptist Church and later became an entertainment center for a German musical society called the Turners, which is the reason for the current name associated with the building.

After about 3 weeks, the local Methodists were frustrated and had had enough. They wanted their church back. Reverend Pierce was still camped inside the sanctuary, so several members of the Board of Trustees broke down the front door and forcefully ejected him from the facility regaining the use of the sanctuary for the Methodist Episcopal Church, South once again.

With this battle ended, church life in Boonville returned to a form of normalcy. As with many other Methodist congregations, they developed a comfortable rhythm of welcoming a new pastor most years, quarterly conferences, church revivals, and then saying good-bye to their pastor.

The country as a whole was in the midst of what is known as the Third Great Awakening in Christianity (1850-1880). The focus of denominations began to change from establishing new congregations in the frontier and rural settings to building up the congregations in the cities. With this change in focus came a reclaimed emphasis on social reforms. In Methodism, this was stated in the terms of John Wesley as "spreading scriptural holiness over the land" as Christians expanded their faith from a personal commitment to include a social commitment to bring God's "kingdom on earth as it is in heaven."

Sending missionaries to other lands became a great emphasis, which was supported by the formation of the Women's Foreign Missionary Society in 1869, the forerunner of what would become the United Methodist Women. It was also during this era that Thomas Welch, a Methodist layman, found a way to pasteurize grape juice so that it would be non-alcoholic, and it came to be used in Methodist Churches for communion.

The population of Boonville continued to grow, even if it didn't become "the next St. Louis." The need for a larger church building became necessary for fulfilling the mission of the congregation to make new disciples for Jesus Christ. Plans were made for the construction of the second sanctuary for the Methodists in Boonville. Perhaps in the cause of good stewardship, the first building was razed so the second building could be raised on the same site.

Population of Boonville		
<i>Year</i>	<i>Pop.</i>	<i>Increase</i>
1850	2,326	
1860	2,596	+ 11.6%
1870	3,506	+ 35.1%
1880	3,854	+ 9.9%

New Hymns of the Era

1833	"O Worship the King"	1864	"Shall We Gather at the River"
1833	"Take Up Thy Cross"	1865	"What Child Is This?"
1834	"My Hope is Built"	1865	"Rejoice, Ye Pure in Heart"
1835	"Just As I Am, Without One Plea"	1866	"O Jesus, I Have Promised"
1836	"Savior, Like a Shepherd Lead Us"	1868	"I Love to Tell the Story"
1841	"Nearer, My God, to Thee"	1869	"Jesus, Keep Me Near the Cross"
1845	"Sweet Hour of Prayer"	1869	"More Love to Thee, O Christ"
1847	"Abide With Me"	1870	"Precious Name"
1848	"All Things Bright and Beautiful"	1871	"Jesus, Savior, Pilot Me"
1849	"It Came Upon a Midnight Clear"	1872	"I Need Thee Every Hour"
1852	"Jesus Calls Us"	1872	"Beneath the Cross of Jesus"
1855	"Must Jesus Bear the Cross Alone"	1873	"Blessed Assurance"
1855	"What a Friend We Have in Jesus"	1874	"Up From the Grave He Arose"
1855	"O How I Love Jesus"	1875	"To God Be the Glory"
1858	"Stand Up, Stand Up for Jesus"	1875	"I Am Thine, O Lord"
1860	"Jesus Loves Me, This I Know"	1878	"Breathe on Me, Breath of God"
1862	"He Leadeth Me: O Blessed Thought"	1879	"O Master, Let Me Walk With Thee"
1864	"For the Beauty of the Earth"	1880	"God Be With You Till We Meet Again"

Pastors who served among us

1832, W. W. Redman, Jesse Greene, PE	1858, J. W. Lewis, D. A. Leeper, PE
1833, John K. Lacy, Jesse Greene, PE	1859, J. W. Lewis, W. M. Prottzman PE
1834, John L. Irwin, Jesse Greene, PE	1860-61, J. R. Hall, W. M. Prottzman, PE
1835, J. Prior, W. W. Redman, PE	1862, vacant*
1836, Ben R. Johnson, W. W. Redman, PE	1863-64, W. M. Pugh, Josiah Godbey, PE
1837, R. H. Jordan, Jesse Greene, PE	1865, W. C. Godbey, Josiah Godbey, PE
1838-39, Thomas Wallace, Jesse Greene, PE	1866, W. J. Brown, J. A. Murphy, PE
1840, Lester James, Jesse Greene, PE	1867, G. W. Horn, M. M. Pugh, PE
1841, John Thatcher, James Jamison, PE	1868, M. G. Williams, M. M. Pugh, PE
1842, Thomas Johnson, James Jamison, PE	1869-70, C. P. Jones, M. M. Pugh, PE
1843, N. Westeman, Thomas Wallace, PE	1871, W. F. Camp, W. M. Prottzman, PE
1844, Thomas T. Ashby, Thomas Wallace, PE	1872-73, C. C. Woods, J. R. Bennett, PE
1845, George C. Light, Thomas Wallace, PE	1874, John A. Murphy, J. R. Bennett, PE
1846, Joseph Boyle, Thomas Wallace, PE	1875, John A. Murphy, C. C. Woods, PE
1847, Joseph Boyle, Elijah Perkins, PE	1876-78, C. H. Briggs, C. C. Woods, PE
1848, James Mitchell, Elijah Perkins, PE	1879, C. H. Briggs, P. Philips, PE
1849, John Henning, Joseph Boyle, PE	
1850, J. F. Truslow, John A. Henning, PE	
1851-52, W. H. Lewis, James Mitchell, PE	
1853, W. M. Prottzman, James Mitchell, PE	
1854, Warren Wharton, James Mitchell, PE	
1855, Warren Wharton, D. A. Leeper, PE	
1856-57, A. A. Morrison, D. A. Leeper, PE	

*a Rev. Hall accepted the Nelson Bible in 1862. While he may not have officially been appointed to this circuit, J. R. Hall may have still been in the area.

Second Church on the Corner 1880-1917



The Methodist Episcopal Church, South, (MECS) went through a period of transformation. At the beginning of the Civil War, there were approximately 200,000 “colored” members of the church. By 1866, nearly 75% of those members had left to join the African Methodist Episcopal Church (based in Philadelphia), the African Methodist Episcopal Zion Church (based in New York), or the northern Methodist Episcopal Church. In 1870, nearly all of the remaining “colored” members were split off into the Colored (now Christian) Methodist Episcopal Church. In 1892, there were 357 “colored” members remaining among the 1,305,715 total

members. This refusal to associate in worship with “colored people” was still evident at the 1939 merger of the northern and southern denominations, along with the Methodist Protestant Church. A condition for the merger included the creation of the Central Conference, whose membership consisted only of the historically black Methodists congregations. Only the Central Conference was defined by race, rather than location.

The MECS focused on defending slavery before the war, and evangelizing soldiers during the Civil War. After the war, there were strong appeals against divorce, and for prohibition. There were several programs contributing to foreign missions. There was also an emphasis on supporting local colleges, which tied in with the increased desire for an educated clergy serving in the churches.

Notable colleges and universities associated with MECS include Vanderbilt University, Nashville TN; Emory College, Atlanta GA; Trinity College (later Duke University), North Carolina; Central College (now Central Methodist University), Fayette MO; and Southern Methodist University, Dallas TX.

In 1870 the Methodist Episcopal Church, South, created the West St. Louis Conference by dividing the former St. Louis Conference. The new conference included churches in districts centered around Kansas City, Lexington, Boonville, Neosho, Springfield, and Lebanon. Later, districts were formed around Nevada and Clinton. The first annual meeting was held in 1871. In 1874, the Conference was re-named the Southwest Missouri Conference, better describing its geographical scope.

These annual meetings were held in September or October, and lasted almost a week. The site varied from year to year. At these convocations, presided over by a bishop, the business of the Conference was conducted by its clerical and lay membership. Pastors were appointed to local churches, reports were offered on the well-being of the church and its programs, departed brothers and sisters of the faith were eulogized, and detailed statistics were gathered concerning the membership and finances of the denomination.

Louis Porter, the last of the original charter members, died in 1885.

In 1893, Nelson Memorial hosted the Annual Conference meeting, with Bishop A. G. Haygood, presiding. This was an opportunity for the rest of the conference to see the second Methodist church building in Boonville.



Walter Williams

Member of the 1st
graduating class of
Boonville High, 1879

Publisher of the
Boonville Weekly
Advertiser, 1884

Founder of the
Journalism School at
the University of
Missouri, 1908

According to the Boonville Weekly Advertiser of May 7, 1880: "The Methodists of Boonville are about to erect a new and handsome edifice on the site of the old building. The work of demolishing the old building commenced on Monday last and is now nearly completed. It can but cause a pang of regret in many an old Boonvillian's heart to view the destruction of this venerable structure, said to be the first church ever erected in Boonville, and which has sheltered the people of God for more than 40 years. But since it must succumb to the inexorable demands of advanced ideas, and give place to a more modern structure we trust it may be replaced by a building that will do credit to this church and honor the city.

"We have been shown the plans of the new building and can safely say that when it is finished it will be one of the handsomest, though not the largest in the city. The inside dimensions are 36' x 28' and there will be a tower on the side 57 feet high, the bell will of course, be hung in this and Mr. Jones, the architect, says the acoustics will be excellent. The following is a list of the contracts: Grading, Wm. Harrison; stone work, More and Caldwell; mason work, Gantner & Williams; carpenter work, B. F. Jones. The seats out of the old church have been stored in a building at the foot of Main Street and are for sale. The congregation also had for sale a large part of the old material."

In October 1880, the new church was dedicated by C. C. Woods, a former pastor. Mr. F. A. Briggs was licensed by the congregation to preach in the new church. No other person in the history of the Boonville Methodist congregation ever received this distinction.

The following newspaper account of the dedication expresses the feelings of the members and townspeople about the new church building.

"Last Sunday was an important day for the Methodists of this place, being the occasion of the dedication of their new church just completed and standing on the site of the old church which had been used by that denomination here for the past fifty years. We doubt not that the sound of the old bell last Sunday morning, which had been silent for the past 3 months, during the construction of the new church, caused a rejoicing in many hearts in the Vine Clad, coming as the voice of an old and tried friend after an absence to the many ears of our Methodist friends, some of whom had heard its grand old sound from the dedication of the old building and again at that of the new, and many of whom had heard its' music highest bordering upon Heaven from their infancy to the present day.

"The building committee, Rev. C. H. Briggs, in particular, merits the congratulations not only of the congregation in charge of those interests they were, but of the citizens at large for the ornament to our city that they have erected. The church, though not very large or towering, is a neat and ornamental building externally, and internally much more commodious than its outside appearance would indicate. As to its inside appearance, we feel safe in saying that the congregation will be well-pleased with the design and workmanship, as every feature seems to accord one with another. Its acoustic properties are

simply perfect, a whisper even from the pulpit being easily heard at the door. The entire cost of the building, furniture, etc., we believe only exceeded \$6,000 a little and is all paid for, which we again take the opportunity to congratulate the congregation and building committee on.

“The new Methodist church is now one of the institutions of the city and well may the congregation be proud of their success. The dedication, as noticed in this paper, took place last Sunday before a crowded audience, conducted by Rev. C. C. Woods, assisted by Revs Phillips of Bunceton, C. H. Briggs, the retiring minister, W. M. Poage, the newly assigned minister of this church, W. M. Rush of this place, and Mr. Gray, of Cooper County. The services were solemn and affecting and the sermon delivered by Rev. C. C. Woods on the occasion was one full of new, original and beautiful ideas and suggestions as all of his efforts are and held the audience spellbound during its deliverance and gave them much to think over after they left. At night Rev. C. H. Briggs, preached his last sermon to his congregation whose pastor and beloved friend he had been for four years and closed his ministerial work here in a discourse long to be remembered by his hearers.”

New Hymns of the Era

1880	“Softly and Tenderly Jesus is Calling”	1901	“This is My Father’s World”
1882	“Take Time to Be Holy”	1902	“Have Thine Own Way, Lord”
1885	“Tell Me the Stories of Jesus”	1903	“Near to the Heart of God”
1886	“Standing on the Promises”	1904	“Jesus is All the World to Me”
1887	“Leaning on the Everlasting Arms”	1904	“God Will Take Care Of You”
1887	“Trust and Obey”	1906	“Stand By Me”
1895	“Open My Eyes, That I May See”	1910	“There’s Within My Heart a Melody”
1896	“We’ve a Story to Tell to the Nations”	1913	“In the Garden”
1896	“I Surrender All”	1913	“The Old Rugged Cross”
1898	“When We All Get to Heaven”	1916	“Lift High the Cross”

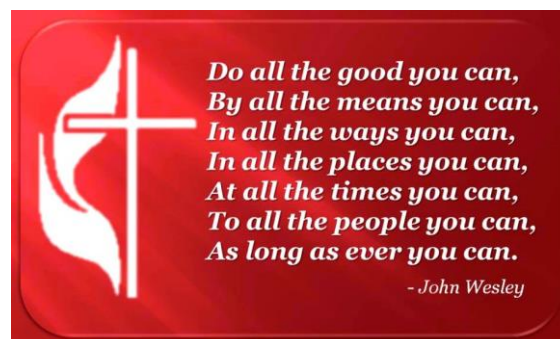
Pastors who served among us

1880, W. M. Poague, P. Philips, PE	1899, A. R. Faris
1881-82, G. W. Horn, P. Philips, PE	1901, O. G. Halliburton
1883, R. S. Hunter	1902, W. A. McClanahan
1885, C. M. Hawkins	1906, W. H. Hinton
1889, L. P. Norfleet	1909, J. E. Alexander
1892, J. M. Boon	1913, J. W. Smith
1893, A. G. Dinwiddie	1915, L. F. Clark
1896, J. W. Howell	

Timeline of Women's Mission Organizations

The women of our United Methodist Church, and each branch of our predecessor denominations, have been a driving force for helping the church live out its mission to “love our neighbors as Christ has loved us,” seeking out the least and the lost both at home and abroad. They exemplified the living into what is known as “Wesley’s Rule” (see below.) This is a brief history of our women’s mission groups.

- 1856** Methodist Mission in India is established.
- 1869** Eight women form the Woman’s Foreign Missionary Society during a meeting at Tremont Methodist Episcopal Church in Boston.
- 1875** Woman’s Missionary Association of the United Brethren Church is created.
- 1878** Women in the Methodist Episcopal Church, South organize the Woman’s Foreign Missionary Society.
- 1879** Meeting in Pittsburgh, women of the Methodist Protestant Church organize the Woman’s Foreign Missionary Society.
- 1880** Women’s Home Missionary Society of the Methodist Episcopal Church is established.
- 1884** Woman’s Missionary Society of the Evangelical Association is created.
- 1890** The Methodist Episcopal General Conference recognizes the Woman’s Home Missionary Society.
- 1891** Woman’s Home and Foreign Missionary Society of the United Evangelical Church is established.
- 1893** The Woman’s Home Missionary Society of the Methodist Protestant Church is organized.
- 1904** Ladies Aid Societies are officially recognized in the 1903 Methodist Episcopal Discipline.
- 1910** The Woman’s Home Missionary Society and the Women’s Foreign Missionary Society of the Methodist Episcopal Church, South are joined under one Woman’s Missionary Council and made part of the general missionary organization of the church.
- 1921** Wesleyan Service Guild is organized for Methodist Episcopal women employed outside the home.
- 1939** The various women’s home and foreign missionary societies of the uniting churches become the Woman’s Society of Christian Service. The Wesleyan Service Guild remains a separate organization.
- 1946** Women’s Society of World Service of the Evangelical United Brethren Church is created.
- 1949** Ellen Barnette and Pearl Bellinger become the first African-American women missionaries sent to India.
- 1968** The women’s organizations are merged as the Women’s Society of Christian Service and the Wesleyan Service Guild.
- 1972** The Women’s Society of Christian Service and the Wesleyan Service Guild are united to form United Methodist Women. General Conference established the Commission on the Status and Role of Women.



The German Methodist Church of Boonville



The original settlers of Boonville mostly came from Kentucky and more specifically from Madison County, Kentucky which was settled by Daniel Boone and his family. In fact, even today if your family lived here in Boonville by the time of World War II, there is a high probability that some of your ancestors lived in Madison County, Kentucky at some point. These people were mostly English or Scott/Irish in their backgrounds. Common names included Boone, Cole, Cooper, McMahan, and Barton to name a few showing this ethnic background.

In 1828 Gottfried Duden published a book in Germany proclaiming that Missouri was the new promised land. He had traveled to this state and was impressed with the topography, especially the land on the bluff (south) side of the Missouri River. He realized that the climate and sunshine was perfect for the cultivation of grapes. He went home and wrote a best-selling book advising people to emigrate to the United States.

That book, combined with a war as the various areas of what is now Germany combined to form one country, was enough to cause the first large immigration by a new ethnic group to this country—the Germans. This group faced incredible discrimination and hatred by the established population who feared loss of jobs and a culture which did not speak English. Germans were called “Damn Krauts” in reference to their preference for sauerkraut and one of the main reasons for the rise of free public education was an attempt to make sure German children learned English and were assimilated into the so called “English” population.

Although traditionally Germans were either Lutheran or Catholic, the Methodist denomination had also taken root in their culture as British missionaries were sent to preach to them. This tradition continued as the German population grew in the United States. By 1860 St. Louis, Missouri, had the largest German population in one place in the entire United States, surpassing even Philadelphia. Many of the Germans were excellent farmers; they moved along the Missouri River here to central Missouri where they wanted to worship in a church where the service was conducted in German.

Thus, a German-speaking Methodist Church was formed here in Boonville. The German Methodist Church was organized in 1850. By 1852 the congregation had constructed a brick church for \$1200 at Sixth and Vine Streets.



John Otten donated the organ to the church which his daughter Sophia played. Sophia would marry Rev. Pfaffenberger.

After the church disbanded, the property was sold to Charles Dunkle, who opened a business college. The Foursquare Gospel Church was a later owner of the property.

The entry of the United States into World War I against Germany proved to be doom of this congregation, as members were harassed for speaking a hated language and subjected to prejudice and name calling due to their ethnicity.

The original members

H. Gaus, Helena Gaus
J. H. Reckmeyer, Emily Reckmeyer
Peter Birkenbeil, Eva M. Birkenbeil
Henry Muhlenbruck, Mina Muhlenbruck
John Otten, Johanna Otten
H. Blum, Theresia Blum
Carl Vollmer, Henrietta Kuhl
Maria Hausman

The church closed. Some members transferred their membership to this congregation. A good example is the Schmidt family who changed their name to Smith so people would know they were patriotic Americans. Margaret (nicknamed Donnie) Smith Hankewich who died earlier this summer came from

Pastors 1850-1917

A. Klippel, Jacob Feisel
John Hausman, H. Lahrman
William Schreck, C. Steinley
P. Hehner, John P. Miller
M. Dewein, H. Muhlenbruck
J. A. Reitz, J. Koelle
George W. Reitz, John Wilhelmi
H. Balke, Ed Pfaffenerger
Kurt Franz, J. G. Kost

that family. Those members who desired a worship service in English transferred their membership to Nelson Memorial; those who wanted a service in German, transferred to the Reform and Evangelical Church (now the Evangelical United Church of Christ), who continued to speak German even under harassment.

The Altar Cross at Nelson Memorial was given as a memorial to Reverend Pfaffenberger. After serving the German Church, he remained in Boonville, and became the editor and publisher of the newspaper, "The Western Christian Union." He also published a popular pamphlet,

"Heaven and Our Sainted Loved Ones," containing poems and meditations concerning death, which sold for 10 cents.

Current Church on the Corner 1917-today



As soon as the Reverend and Mrs. Lester Clark arrived in Boonville in 1915, they began to make plans for a new church. For the last service in the 1880 building, a homecoming service was held on June 13, 1915. The morning service was for the adults, and the evening service was for the young people. A. H. Sauter played the organ, and Jane Wettendorf sang a solo, accompanied by the choir.

After a time of prayer, Rev. Clark shared his vision of a church building that would be a memorial to the oldest living Southern Methodist, Margaret Nelson. He appealed to her daughters, Mrs.

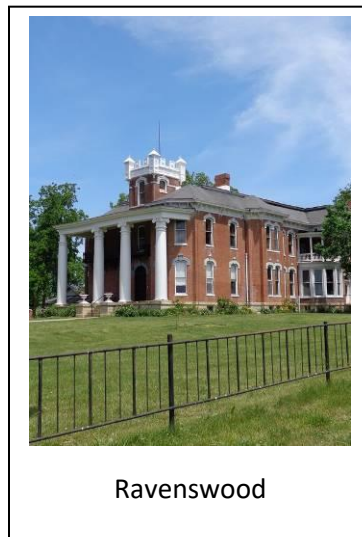
Charles E. Leonard and Mrs. Lon Stephens, and her son, Mr. Louis C. Nelson, seeking \$25,000 from them to insure the success in raising funds for the new church.

Margaret was only a year old when her family moved to Boonville. She lived through the frontier era of the church, as well as worshiped in both the 1832 and 1880 buildings. She lived to see the completion of the 1916 church, and to worship in it until her death in 1919. She was 98 years old, and been a member of the church for 85 years.

Nadine Leonard had been a life-long Southern Methodist, and brought her husband, Captain Charles E. Leonard, to the faith. Their gift totaled \$10,000. At the time of construction, they were members of the Bel-Air Methodist Church in rural Cooper County, just north of their home, Ravenswood.

Margaret Nelson Stephens also brought her husband, Lon Stephens (also a Boonville native and the 29th governor of Missouri) to the Methodist faith. She had already given \$25,000 for the Methodist Church in Jefferson City, which was then named Stephens Chapel in her honor. Their gift for the Boonville Church was \$5,000.

The remaining \$10,000 came from Louis Nelson, a prominent banker in St. Louis. A few years before, he had donated the money for the first parsonage to be built next to the church.



Ravenswood

The projected cost for the new church was \$35,000, so a campaign was begun to raise the rest of the funds from the congregation, even as construction began on the building. The building committee consisted of Dr. R. L. Evans, Fred G. Lohse, and Guy Million, who decided that some items from the 1880 church could be used in the new church, especially the Wyan bell.

The cornerstone was dedicated on May 16, 1916, at 3 PM. Revs. A. R. Farris and Lester Clark presided, with Rev. C. C. Clark (pastor at Boonville 1872-1873) the speaker. Rev. Wood had also been the speaker

at the 1880 dedication. At the time of this dedication, he was the editor of the Methodist publication, "The Christian Advocate." The contents of the cornerstone include the Bible, the Book of Discipline, a hymnal, several newspapers, and the constitution of the Bricklayers and Masons International. There were also the lists of the members of the building committee, church board members, officers of the Epworth League and Women's Missionary Society, pastor, Sunday school superintendent, and all the Sunday school teachers.

The Nelson Church was dedicated on February 11, 1917, by Bishop Eugene R. Hendrix, the senior bishop of the Methodist Episcopal Church, South. He had also been the president of Central College. He was joined in the service by Reverend Clark, Reverend Farris, and Henry Stout, president of Howard-Payne College for Women in Fayette (now part of Central Methodist University).

Bishop Eugene Russell Hendrix grew up in Fayette, Missouri, in the house which is now called Givens Hall on the campus of Central Methodist University. He quickly rose to prominence in the Methodist Episcopal Church, South and was eventually ordained as bishop.

THE AKRON PLAN

Methodist churches were known for their Sunday Schools which would meet together at the beginning of the hour and then split into age-based classes. In the 19th century, however, before microphones and amplification, hearing the teacher could be a problem.

The First Methodist Episcopal Church of Akron, Ohio, introduced a new concept where the pews formed a semi-circle on a slanted floor which helped the acoustics tremendously; radiating out from the sanctuary were temporary Sunday School rooms with partitions which could be opened and become part of the sanctuary during worship. This plan was so popular that it was called the Akron Plan and was used extensively by Protestant denominations until World War II.

Originally the east wing at Nelson Memorial was divided by partitions into smaller classrooms.

Thus, it seemed quite fitting to have a bishop who was reared just up the road from Boonville dedicate the new Nelson Methodist Episcopal Church, South building on February 11, 1917 (Margaret Nelson was still alive so the word Memorial had not yet been added to the name). Bishop Hendrix preached a rousing sermon and dedicated the new edifice. When he finished, he instructed the ushers to lock all the doors in the sanctuary and there were originally 9 doors! The ushers complied. Then Bishop Hendrix announced that he had been told the church had cost \$5,000 more than budgeted and so the congregation was in debt.

Hendrix then reminded the congregation that it was time to eat, but the doors would remain locked until \$5,000.00 had been pledged. He then opened the floor for verbal pledges. The Bishop began accepting larger and larger verbal commitments from the audience as stomachs grew more and more hungry. Within 30 minutes the entire \$5,000.00 had been pledged, the doors were unlocked, and people went home to their meals. The building was debt free.

No doubt this unorthodox method of fund raising kept tongues wagging for quite some time as \$5,000.00 in 1917 would be the equivalent of approximately \$105,000.00 today

Even with these pledges, the church kitchen was still unfurnished and the sanctuary was without an organ. The women of the congregation proposed an unusual

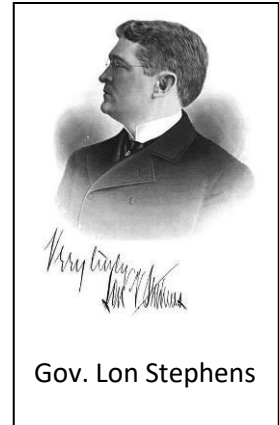
fundraiser. They held a dinner where the theme was the color white. The tablecloths, napkins, flowers, dishes, serving bowls, etc. were all white. The food was also white and included chicken, cauliflower, and angel food cake.

Although the records do not show the price of a ticket to this meal, enough money was raised to purchase all the dishes, silverware, glassware, and cooking items required for the kitchen after people attending brought their donations.

The organ was later donated by Margaret Nelson Stephens, as a memorial to her late husband. The organ was built by the Kilgen Organ Company of St. Louis, and dedicated on April 27, 1924.

The organ dedication included A. H. Sauter, Rev. Raymond Kimbrell (Margaret's pastor in St. Louis), Mrs. Fred Lohse (Nelson Memorial's organist), Mrs. J. Henry Johnson, and Mrs. Paul Harris. Miss Fay Oliver sang a solo, and Miss Elizabeth Carroll played a violin obbligato. Rev. C. H. Briggs, Boonville pastor 1876-1878, was the speaker, invited because he had officiated at the baptism of Margaret Nelson Stephens, her wedding, and at her husband's funeral.

For years Margaret daily wrote in a diary. In her diary on the day of the dedication, she wrote about her excitement over the organ and her genuine hope that the congregation would like it and treasure it in memory of her beloved husband.



Gov. Lon Stephens

In 1917 when this church building was constructed, stained glass windows were extremely popular. Here at Nelson Memorial the west window was designed to showcase stained glass. However, when the window arrived on the train in boxes there were no instructions—only a drawing of the finished product.

Harry Reed was a local insurance agent. He shut up his office and had Spring Street in front of the church closed to traffic. The current lawn on the west side of the building was the location of the parsonage at that time so only the street was big enough for all the glass panels.

Members of the congregation under Harry's supervision unpacked the glass and then arranged it in the street until the window looked correct. The effort took 3 days but eventually all was ready and then the contractor took the glass from the street and installed each piece in the west window frame.



Harry Reed Sunday School Class

Members and the police stayed onsite overnight during this time to combat vandalism and potential pranks of somebody coming in and re-arranging the glass under the cover of darkness. The picture shows the Harry Reed Sunday School class in the early 1950's with him in the back row.

There have been 2 Methodist parsonages on this Spring Street location. The first parsonage was constructed to the west of the sanctuary about 1904 – 1906. Ministers and their families had to fend for themselves until this time period in many communities and the construction of parsonages was positively viewed by clergy members longing to have a decent home conveniently located near the church. As a result, most parsonages in this day of horse and buggies were built next to the church which is what happened on this location. The original parsonage area is now the west lawn immediately adjacent to this building on Spring Street.

Margaret Jane Wyan Russell Nelson felt that the ministerial family needed a permanent place to call home. In fact, she felt it so strongly that she basically ordered her son, Lewis Nelson, who was a banker in St. Louis, to provide funding for a parsonage, which he quickly did. He knew better than to displease his mother. He donated most of the money for the two-story house which was built in what was called the 4 Square style, meaning the house plan was a square with 4 rooms per level. Typically, a grand staircase was located just inside the front door leading to the second floor. There was usually a floored attic over the entire house occupying a third floor which could be used for overflow housing of guests. Most houses of this style had large front porches. Thanks to the generosity of Lewis Nelson, the parsonage was debt free from the time of occupancy.



The minister's wife always kept the kitchen spotless because on Sundays when dinners following the service, women would bring their food to the parsonage kitchen in the morning and keep it warm in the oven during church services. There are tales of women who were furious when they arrived in the parsonage kitchen and found the oven already full of food and no room for their dish. The lack of privacy for the minister and their family was keenly felt by many who lived in parsonages.

The first parsonage served well for many years, but in 1959 it was decided to replace the home with a new house. The late Dr. R. L. Evans left \$15,000 for its construction in his will. A. C. Gingrich, C. I. Verts, Mrs. Marvin Kalb, Mrs. Wilbur Denny, and R. W. Meyers contracted Homer A. Quint to build the house at a cost of \$25,150. A loan and other donations completed the necessary funding, and the house was completed in June 1960.



Rev. William T. Tetley was the pastor from September 1941 to September 1942. In the memoirs of Anna Maude Tetley, she wrote that he felt both the privilege and responsibility for the boys from the military academy, who sat together in a section of pews reserved just for them. The first lighted sign board of the church was installed during his tenure. On his way home from Annual Conference, the borrowed car he was driving blew a tire and he had to stop to change it. About five minutes after starting up again, Rev. Tetley slumped over at the wheel, and the

car went down an embankment and overturned; he was pronounced dead at the scene. His passenger (Anna) suffered a skull fracture, but was able to crawl out of the car to signal for help. After a service led by three men he had helped enter the ministry, along with the district superintendent, Rev. Tetley was buried in Colorado. He was 55 years old.

Maude Schneider was the cook most remembered for the church meals during the 1940-1950s. Most of her recipes were written to feed 100-150 people. Her hand-written notes state that 2 pounds of coffee will serve at least 150 cups, and recommended that 6 pints of cream be made available even if 4 pints would normally be enough. Eighteen dozen rolls needed 2 pounds of butter, and 3 gallons of ice cream was enough for small servings. Her recipe for scalloped potatoes included 35 pounds of potatoes, 4 pounds of cheese, 1 ½ cups butter, 8 quarts milk, 2 cups flour, 2 teaspoons pepper, and "salt to taste."

The turkey dinner in 1951, to serve 350 people, included 194 pounds of turkey "on foot," 90 pounds of potatoes, 30 pounds of cabbage, 5 bunches of carrots (for slaw), 10 bunches of celery, 2 "Dixie squares" to season green beans (no quantity listed for the beans), 2 ½ quarts of salad dressing, 10 pounds of oleo, 6 pounds of coffee, donated pies, and 15 quarts of cranberries.

A building committee of R. W. Meyer, Dr. G. W. Winn, R. A. Johnson Jr., Ervin Robinson, Jerry McClure, and Dorsey Morris hired William Conrad, Architect, to draw up plans for our Education building. Rev. Mark Horn, appointed in 1962, was instrumental in securing pledges for the building, which was completed in March 1965 at a cost of \$160,000. During the construction project, the partitioned Sunday school rooms were made part of the sanctuary.

In 1964, a gift was received from Mr. A. L. Chilton, of Dallas, TX, to be used in remodeling the church kitchen.

At the Sesquicentennial Celebration held on September 1968, 21 persons were honored for being members at Nelson Memorial for 50 years or longer. They included: Mrs. A. B. (Martha) Bates; Mrs. Awbrey (Pearl) Bechtold; Mrs. Hazel Davis Cochran; Mrs. Lewis (Gertrude) Cook; Mrs. Ellis (Lola) Davis; Mr. Roxie O. Davis; Miss Eola Donovan; Mr. Milton Hoberecht; Mrs. Milton (Martha) Hoberecht; Mr. Glazier Hoberecht; Mr. Guy C. Million Sr.; Mrs. Guy C. Million Sr.; Mrs. William (Emma) Langlotz; Mr. Verner Langlotz; Mr. Martin Johnmeyer; Mrs. Martin (Bertha) Johnmeyer; Mr. James J. Murdock; Mrs. W. C. (Velma) Schnell; Mrs. Ralph (Maude) Schneider; and Mr. Charles I. Verts.



On Easter Sunday, March 29, 1970, Rev. Charles Burner was the pastor, and he took full advantage of the musical talent in the congregation. Soloists included Marge Schmittou, on "The Hallelujah Chorus"; Gene Schlotz, on "The Holy City"; Phyllis Sanders, on "I Heard the Voice of Jesus Say"; and Jo Rene Gann, on "King All Glorious." As a side note, this was the last time that Phyllis Sanders sang for the church. She was the daughter of Lester and Lela Sanders; Lela was the daughter of Mr. & Mrs. G. W. Varney and sister to Mildred Persinger (married to Charles). Mildred and Charles had two daughters, Carol and Marsha; Marsha was married to Joe Jeff Davis, a long-time farmer in the area. Of this family, only Carol and Marsha are still living, at the time of this writing.

In 1981 Reverend John Pfister was the pastor of Nelson Memorial Methodist. He had always wanted to do a Living Nativity but had been frustrated because he had never been able to find all the animals to accurately portray the stable scene. In 1980 the McVicker family joined the church; Reverend Pfister saw his opportunity since Dr. McVicker was a veterinarian. He would know where all the animals were located in the Boonville area. When approached by Reverend Pfister, Dr. McVicker agreed to scour the countryside and come up with cattle, sheep, and a donkey. Reverend Pfister was very specific in stating that no camels were to be displayed as they represented the Epiphany, not the Nativity. No camels have ever been used.

Next Reverend Pfister convinced the youth group to portray the Nativity characters. Donna Wrenn dressed the youth who wore coats under the Biblical style clothing to stay warm and some years it has been so cold they could only stand outdoors for 15 minutes. The late Lou Polster made the costumes. David Wrenn came up with a sound system and the Men's Group went into the construction business and built a stable. Many, many people have contributed over the decades.

One year two donkeys were borrowed from a family in Prairie Home. After they were loaded into the cattle trailer for the trip to Boonville the farmer told the church that he had one request: don't bring them back! He didn't want them anymore. What to do? The McVicker family lived in town, the donkeys were already loaded, the Living Nativity was in 2 hours! What to do? Ted and Billie Litton lived on a farm east of Boonville at that time and for years they kept and fed the two donkeys whose names were Frito and Bandito all year just so the beasts could stand in the display for 2 hours one day.



The first couple of years the animals were enclosed with wire panels. It was hard to see the cute animals so ground stakes were substituted for the panels. Laura McVickers and Tracy Wrenn (now Dr. Tracy Crowe) were 2 years old at the first Living Nativity, and it is reported that they spent the evening climbing up on the fence panels to yell at the cows whenever possible – which, of course, disturbed the serenity of the scene. They could be heard over the Christmas music. The next year grandparents magically appeared to keep them occupied.

Over the years the display has changed and expanded. Hessie Watts loaned her extensive nativity set collection and members of the congregation displayed their sets for a nativity set exhibit in the fellowship hall. Now the church does a full-blown Night in Bethlehem re-creation.

The most infamous event associated with the Living Nativity was when the local newspaper took a picture of just the empty stable and ran it in the paper with the caption Nelson Memorial Methodist Living Nativity. Some unknown jokester sent the article to Jay Leno of the "Tonight Show" and he featured it one night on his show, joking about what was missing.

**For more stories of the life of the congregation in the current building, continue to the chapters:
"Worth a Thousand Words" "Do All the Good You Can" "Scenes from 1950-1960s"
"Stories Which Make Up the Life of Nelson Memorial"**



New Hymns of the Era

1923	"Great is Thy Faithfulness"	1969	"Jesu, Jesu"
1926	"Are Ye Able"	1969	"Pass It On"
1932	"Precious Lord, Take My Hand"	1971	"Because He Lives"
1932	"I'll Fly Away"	1972	"Freely, Freely"
1933	"He Lives (I Serve a Risen Savior)"	1974	"Help Us Accept Each Other"
1934	"This is My Song"	1977	"You Satisfy the Hungry Heart"
1937	"O Day of God, Draw Nigh"	1978	"One Bread, One Body"
1939	"Victory in Jesus"	1981	"Here I Am, Lord"
1953	"How Great Thou Art"	1984	"Thy Word is a Lamp"
1960	"Faith, While Trees Are Still in Blossom"	1986	"Hymn of Promise"
1963	"Lord of the Dance"	1987	"The Summons"
1966	"They'll Know We Are Christians"	1987	"Shine, Jesus, Shine"

Pastors who served among us

1918	O. E. Vivien	1959	Wilber Denney
1920	W. A. Frazier	1962	Mark Horn
1921	L. F. Shook	1967	Charles Burner
1922	O. M. Richman	1976	H. Lewis Johnston
1926	H. J. Rand	1978	John Pfister
1930	F. R. Poague	1985	Steve Cox
1934	J. E. McDonald	1989	George Kingore
1938	P. P. Taylor	1991	Russell Maggard
1941	W. A. Tetley	1997	Dan Faust
1942	F. R. Chapman	2004	Roger Metscher
1947	Ross Fulton, Sr.	2007	Elmer McClafin
1951	Arthur Hinnah	2011	Nick Campbell



Memorial and Other Gifts in the Church

Tower Bell given by Jacob Wyan

1862 Pulpit Bible by Mrs. James (Margaret) Nelson, Mrs. Thomas Nelson, and Mrs. George Nelson

Pipe Organ given in memory of Governor Lawrence "Lon" Vest Stephens, by Margaret Nelson Stephens

Chancel Furniture and Appointments Given in Memory of:

Pulpit	H. F. Hardson
Lectern	B. H. Trout
Baptismal Font	Richard & Mary E. Thompson
Communion Table	Dr. W. H. Ziegler
Altar Cross	Rev. & Mrs. E. W. Pfaffenberger
Candle stands	Emma Schott
Lighted Chancel Cross	Mr. & Mrs. G. W. Varney; Mrs. Lela Sanders
Acolyte Case & Lighters	Mildred Gingrich
Silver Communion Cup	Willard Worts

Pews in East Wing

Rev. F. R. Chapman, Gilbert Chappell, Danny Earhart III, C. M. Edwards,
Mr. & Mrs. Casper Langlotz, Paul Lauer, Mr. & Mrs. J. J. Murdoch, W. C. Schnell,
Fred W. Smith, Mr. & Mrs. L. J. Sutton, Anna Katherine Taylor, Harry Wooldridge

1988 Hymnals in the Sanctuary

Joe Adams, Jesse Homer Browning, Stanley Hartley, Bryan James Hoff, Edith & Wallace Farmer, Mr. & Mrs. J. J. Murdock, J. W. Norman, Howard Owen, Eleanor Penick, Ray & Lula Polster, W. D. Sullins, George & Dorothy Schmidt, Robert Simmons, Grace Ann Sykora, Anne Ward

Lounge Furnishings

Mrs. A. B. Bates, Kathy Pennick, Mrs. J. M. Burckhartt

1960 Parsonage

Dr. E. L. Evans

Painting in East Wing

Jane Adams Gingrich and infant daughter Susan Grace Gingrich

Outdoor sign

Andrew Gingrich

Automatic doors

Leroy Vanderhoof

Education Building Bulletin Board

Mabel Earhart

Fellowship Hall Dishes

Lucy Farrell

Really Special Giving



2017 Outreach Committee

Why is the Outreach Committee so special to Nelson Memorial? Maybe it's because of the many people it touches. Outreach projects help to fund and house people in need (i.e. Neighbors Helping Neighbors, purchase of food certificate/cards, gas cards, creating food boxes for Festival of Sharing at Conference, Harvest House, Pastor's discretionary fund, and Boonslick Ministerial Alliance). Outreach helps mothers, families, and children in need (i.e. youth mission trip, Baby Grace, shoes/socks for local school children, and Buddy Packs of food for school children). Maybe Outreach is special because its

members graciously give of their time for other needs (i.e. Funeral dinners for grieving families). The Outreach Committee's funding comes from hours of time and work spent on fundraising through the annual Fall Festival, the Sunday Brunch, and the Corned Beef and Cabbage Dinner. Outreach has certainly grown over the time frame of seven years together. And, that's why Outreach is so special!

Scenes from the 1950s-60s



Sunday School Class in the Fellowship Hall

Teacher: Betty Sutton

Girls standing: Nancy Solomon, Shelley Solomon
Girls sitting: Becky Smith, Beth Humphreys
Boys: (l-r) Bruce Davis, Randy Boehm, Maurice Farrell, Dale Solomon



Teacher:

George Schmidt, ? Wilmsmeyer, Greg Solomon,
?, Patty Dinwiddie, ?

Teacher: Juanita Robinson
(l-r) Montie Wilkerson, Steve Solomon, Eleanor Humphreys, Kathy Eidmond, Elaine Floyd, Nancy Selsor



Teacher: Hampton Tisdale
Men's Bible Class

Worth a Thousand Words

There have been thousands of pictures taken over the years to capture the people and ministries of Nelson Memorial United Methodist Church. Some are in photo albums; some are on the church website; and some are added almost daily to our Facebook page (www.Facebook.com/Nelson.umc). The pictures here are but a small sampling of our life together!



"Spark" was an outdoor contemporary service



Spark Band



Youth 2009



Hayride 2009



Night in Bethlehem



Easter 2010



Fall Festival



Ice Cream Freeze Off Contests



Children's Corn Maze Adventure



Christmas Programs in Worship



Hayrides are for all ages



Sunday school rooms for children



Youth group meetings



Mozambique Mission Team



Angel Tree Program



Easter Sunrise Services



Children's Sermons



Community Service Program Dedication



Church Dinners



Worshipping Together



Holy Week



Float Trip



Confirmation with Bishop Schnase



Sacrament of Baptism



Community Service Project



Kids Hope



"Lo and Behold" Christmas Program



Bikers Day of Ministry



Youth Mission Trip



Mozambique Mission Trip

Do All the Good You Can

Nelson Memorial has been involved in missions for many years. Local missions include Kids Hope (one-to-one mentoring at David Barton Elementary School), Neighbors Helping Neighbors (community food pantry), Harvest House (local homeless shelter), Coats for Kids and Shoes for Kids (provided to children in need), Habitat for Humanity (building affordable housing for low-income families), Community Service Project (working with members of the Inside Church of the Boonville Correctional Center to make a contribution to our community), prison ministries (clothing, Bible study, visitation, re-entry programs, worship services), Bikers Day of Ministry (Christian bikers show off their bikes and then give their witness in the prison), and other ministries. Beyond Boonville, we have sent teams to Mozambique, the Red Bird Missionary Conference, Haiti (House of Hope), Mt. Sequoyah Conference Center (Arkansas), conference-led youth mission trips, Tipton's youth mission camps, and several disaster areas needing help in recovery and rebuilding.



1996 Mission Trip to Jamaica

In January of 1996, John and Nancy Ward went to Falmouth, Jamaica with Dr. Wally Carpenter and his wife, Diane, who had started a medical clinic there. There were 12 of us on the team, but only the two of us from Nelson Memorial UMC. John spent every day in the clinic with Dr. Carpenter, a couple nurses, and the rest of our team, except for Nancy and 2 other ladies who spent their days at our 'dorm', doing laundry and preparing meals. There were 100+ people who visited the clinic each of the 10 days we were there, except for the day it rained. The Jamaican people did not like the rain, so waited until it stopped to make their way to the clinic. Many people walked a lot of miles to be seen by a Doctor. The tasks at our dorm were strenuous, as there were locked gates all around to keep things from being stolen. Many days working in the kitchen, we 3 ladies were bombarded with children begging us to give them food and stretching their hands through the gates.

The majority of the Jamaican people were grateful for us being there and tending to their needs. There were several light-hearted moments that kept us going, the daily devotional time with the team, as well as our meals together to share our experiences. We took a lot of medical supplies, clothes, and eyeglasses with us. Our favorite story was when the man who was helping people get glasses had a lady try on a pair and she was so excited that "I can see, I can see". When he reached up to adjust the earpieces, he realized one of the lens was missing.

The pictures are of John showing a young patient how to use an inhaler, examining another patient's leg, and Nancy counting pills at the clinic the one day she worked there.



Larry Long has provided these photos from the following mission trips.

2005 Medical Mission to Port-au-Prince, Haiti (House of Hope)



2006 Work Mission to Gulf Shore Mississippi (Katrina Repair)



2007 Work Mission to Gulf Shore Mississippi (Katrina Repair)



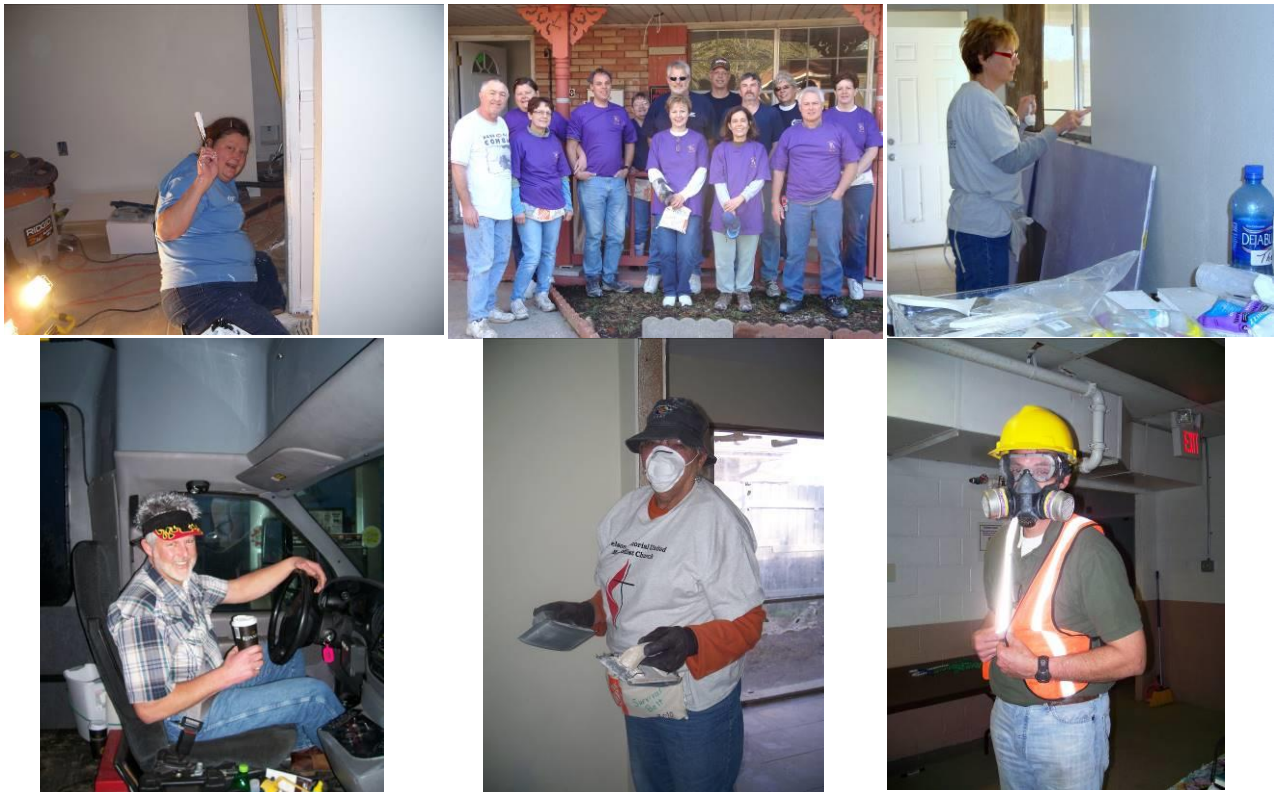
2009 Medical Mission to Port-au-Prince Haiti (House of Hope)



2009 Work Mission to Waterloo, Iowa (Flood Repair)



2010 Work Mission to New Orleans, Louisiana (Katrina Repair)



2011 Work Mission to Nashville, Tennessee (Flood Repair)



2012 Work Mission to Morehouse, Missouri (Flood Repair)



Community Service Projects

For 23 years, Boonville sponsors a community service project in conjunction with the Boonville Correctional Center. This year's project, the men at the Correctional Center plus local volunteers participated in a community project of painting the Katy Caboose at the Katy Depot. Each year the project highlights something in the Boonville community that needs some attention and otherwise would probably not be refurbished.



This highly successful program has reached out not only to men housed at the Correctional Center, but also to Local volunteers and churches plus even the baseball team from Central Methodist University in nearby Fayette. Now in the 3rd decade, the Community Outreach program has made quite a difference in Boonville. Examples of past projects include: the retaining wall at the Harley Point lookout, the retaining wall at the National Register of Historic Places Native American burial mound which had dangerous erosion causing structural instability, the brick holding container for the field cover at the Harley Park ball field, refurbished the press box at the ball field, painted the Katy Caboose three times in 23 years, the flower containers at the Katy Depot, painted the Hain House twice, a shelter house at the New Franklin Park and also a new bathroom at the park, built the handicap ramp for the YMCA, a gazebo at the hospital for patients to enjoy and then a second gazebo at Rolling Hills Park, a fence at Harvest House, and refurbished the porch at Harvest House.

People were painting the Hain House on September 11, 2011 when the World Trade Center Towers collapsed, the Pentagon was attacked, and a plane crashed in Somerset County, Pennsylvania. Work stopped and an impromptu time of prayer was held by all participants. Several Habitat for Humanity projects have been assisted by this program as well as the local food bank. These projects make a difference in the quality of life where in Boonville as well as give the town a sense of community and hopefully those participating will gain a sense of pride in their work.

Participants are provided breakfast and lunch and a chance to worship and have fellowship each day as well as work. Inmates must apply to work on this project so they are men who want to participate. Stereotypes are erased and something long lasting is done for our town. Thanks to all who participate every year to make this project as success.

Nelson Memorial began its journey with Baby Grace in 2011



In 2006, on the way home from a moments' conference on leaving a legacy, Julie Yocum and Anne Farmer decided that their legacy was to help young unwed mothers in their area. From those humble beginnings in the small Missouri town of Buckner, it has now grown to 18 chapters across the state.

These groups are helping young parents with children from birth to age 5. Following a study on missions for the local church, the Outreach Committee was challenged to find a mission we were currently not involved in doing. One of the committee suggested Baby Grace and sent the chairperson, Cindy Koch, to investigate. She returned enthusiastically supporting the idea, and presented a plan to the committee, and the outreach committee. From that year, our chapter of wonderful volunteers, now serve from 10 to 30 families per month. The new mission statement of the organization is as follows: To share God's love and grace, through offering material, emotional, and spiritual support and development for families with young children.

Partners in Ministry: Gondola and Inchope United Methodist Churches, Mozambique

Nelson Memorial has been in a covenant relationship with the Gondola and Inchope churches for many years. This covenant includes praying for each other and our ministries. We also provide financial support for pastoral salaries, and have funded the digging of a water well at Inchope.



Stories Which Make Up the Life of Nelson Memorial



These are the submitted stories and memories of the people of Nelson Memorial. Not all of the memories, of course – some are personal, some are so common as to be thought unnecessary for sharing, and some are divine moments which may seem to be too holy to encase in an unchanging and defined memory. Scattered throughout these memories are pictures from our 100th anniversary celebration of the Nelson Memorial church building.

Nancy Ward

I grew up attending Nelson Memorial UMC from the time I was a baby. I sang in the choirs and sometimes played the piano for Church. Mrs. Martha Hoberecht was the organist.

In early August, 1971, I was 17 years old, married with a 3-month old baby girl. Rev. Charles Burner was the Pastor and he called me one day and asked if I would be interested in playing the organ for church. Mrs. Hoberecht was ill and no longer able to play for church. John Tincher was substituting but would be returning to work in Kansas City at the beginning of the school year. I told Rev. Burner that I had never played the organ and didn't really care for organ music. About a week later, he called back and asked me a second time. My response was basically the same. The third time he called and said "would it help if I told you we would pay you?" I asked "How much?" and he said "\$50 a month". And I agreed to play. Mrs. Mary Ball, organist and friend, met me at the church one afternoon, showed me how to turn the organ on and gave me basic information about the stops. And that was my one organ 'lesson'. I began playing either September 12th or 19th, 1971.



Karma Haller, Lay Leader

MAXWELL/DOWLING Family

Mike and Camilla Dowling moved with their two children, Mike and Betty, to Boonville in the Fall of 1946. Shortly after moving to Boonville they joined the NMUMC. Camilla became involved with the Methodist women and Mike and Betty with the church youth group. Since Mike senior was a construction supervisor he attended on special occasion. The family participation continued until Camellia's passing in 1987.

Matthew Thomas (Tom) Maxwell III entered Kemper Military School (KMS) in the Fall of 1950. Following his arrival at Kemper he learned that all cadets must attend church in Boonville on Sunday. Inquiring of his upper-class members Tom learned that the most attractive young ladies in Boonville attended the Methodist church. With little spiritual training at home and no church affiliation I chose to attend the NMUMC. Throughout his five years of attending Kemper Tom attended Nelson.



Maryellen McVicker signing in!

For the (KMS) Camp Perry rifle match formal dance in 1952 Tom invited one of the delightful young ladies from the Methodist church to be his date. Dating continued until between Tom's freshman and junior year when Tom asked Betty Ann Dowling for her hand in marriage. It was obvious that Nelson played a role that led up to Tom and Betty joining in Holy Matrimony at the NMUMC on 28 December 1956.

During the twenty-seven years that Tom and Betty served in the U.S. Navy and the ten years they served in Washington DC their church away from home was the Nelson church. Returning home in 1992 the Maxwell's were concerned

about some of the liberal movements in the general Methodist church and were looking for a stronger Bible-based church family. While searching we were invited to consider Nelson by a long-time family friend. Mrs. Lucy Farrell who had known the Maxwell's and Dowling's while Tom was at Kemper. Our first Sunday we attended the Challenger Sunday school class and were encouraged by the depth of spiritual knowledge of the class and Christ centered message from the pulpit.

Needless to say, we are 25 years later still hopefully contributing to the ministry of the church. Finding no prison ministry at Nelson when returning home, Tom chose to encourage the church to follow the mandates of Jesus in Matthew 25 and visit those in prison. What followed was a wonderful church family becoming fully engaged in more than five separate programs at the Boonville Correction Center. Nelson also conducts one of only two restorative justice programs in the state, the Prison Fellowship (PF) Community Service Project (CSP). Nelson's 23rd CSP will take place in September 2017. In addition to being involved in the leadership of the NM United Methodist women, Betty started over 20 years ago project Angel Tree which works with PF to give Christmas gifts to children of incarcerated parents. Tom and Betty also were a part of the support base for "Kids Hope USA" a mentoring program



Community Service Project

Prison Ministry

for children at risk at David Barton school. During the life of the ministry, Tom and Betty were also Stephens Ministers at Nelson.

Like father, like son, Michael, while attending Central Methodist University met at Nelson Memorial Debbie Farquhar and they were married at the church in July 1997. There is a cute story that involves Nelson Memorial prior to their dating. Shortly after meeting, on the front steps of the church, Elvin Farquhar told Tom that the Holy Spirit had told him it would be OK if Mike asked Debbie for a date. The rest is history however and Mike and Debbie were married at Nelson Memorial in July 1997. This was followed by another Nelson Memorial Maxwell Trent Michael joining the family in 2004. Mike, Debbie and Trent have been very involved in Nelson outreach and youth programs. The final Maxwell chapter is that our granddaughter Natasha Windsor who the Maxwell's help raise was also very involved in all our Nelson programs and was married at our church on the Maxwell senior's 57th wedding anniversary, December 28, 2013.



The Celebration Cake

Finally, our daughter. Debra Ann Windsor, who has attended Nelson since we returned home in 1992 is the church Administrative Assistant. It would be an under estimate to say that the Nelson Memorial UMC has been a remarkable spiritual guiding light throughout the life of the Dowling and Maxwell family.

Pastor Dan and Sandy Faust



Chuck Harris, David Wrenn,
Rev. Dan Faust, Bill Parker

One of my favorite memories is the trip to Mozambique taken in 2003 with Bill Campbell, Steve Solomon, Earl Haller, and Ben Phelps. We went to visit our covenant partner church, the Gondola UMC. Most of the men worked while painting the parsonage, while I played with the children! Ha! Just like a preacher, huh! The children loved tossing the Frisbees. I can still see the joy in their faces and hear their laughter.

The worship of the people was so uplifting and joyous! I even got to "dance" in worship---WOOHOO! I want to express thanks to this wonderful church family for its outreach beyond the walls of the building. We loved our seven years in serving the Nelson Memorial Church as your pastor's family. We give great thanks for the current leadership here, Dr. Nick Campbell, and we know that "the best is yet to be" for the mission and ministry of the church.

Who's Gonna Fill Their Shoes? Memories of Nelson Memorial by Sandy Farris

Growing up at Nelson Memorial, I have many memories from childhood through adulthood. There are numerous people from the church who have influenced me, and, sadly, they are no longer with us.



At the 100th Anniversary dinner

I was baptized as a baby by Rev. Ross Fulton. Sunday school was given as both my mother and father taught Sunday school classes during my early years. I specifically remember being in my father's class around fourth grade. We met in the kitchen, and there was a shuffleboard pattern on the floor in what is now Fellowship Hall. My mother taught the younger children in a classroom that was located in the East hallway where refreshments are now served. As I reached high school age, Sunday school met in the old parsonage on the upper floor.

The Youth Choir was popular, and Mrs. Hoberecht, our rather stern organist, did her best with us. Confirmation class with Rev. Denney was held on Saturday mornings in the bell tower room. Sunday evenings were dedicated to MYF (Methodist Youth Fellowship) with Juanita Robinson leading us. Our parents took turns serving supper to our rather large group, grades 7-12.

Kemper cadets were required to attend church, and because of this, Nelson Memorial always had a large group of uniformed young men in attendance for worship. When combined with our many active members, most seats in the sanctuary were usually filled each Sunday. (This was before the seats in the East wing were added.) On Easter Sunday folding chairs had to be brought in.

Also during this era, men wore suits and ties, and women wore dresses, high-heeled shoes, and usually a hat. The teenage girls often wore a mouton jacket, a fake-fur coat that younger girls thought was "the cat's meow".

In the early years, there was no air conditioning in the sanctuary, but the ceiling fans helped keep it cool. I also remember paper fans slipped behind the hymnals. Occasionally, when it was extremely hot, your clothing might stick to the back of the pew, and varnish would come off on your clothing when you stood up.

The building of the Education building was an exciting time for the church. Finally, we would be out of the basement and have individual classrooms void of temporary room dividers. The new parsonage (now known as the Annex) was built a few years earlier, and the old brick house was demolished. This is where my parents, Jerry and Marie McClure, were married in 1944.

My parents were members of an adult Sunday school class, the Wesley Class, made up of parents with young children. They had monthly socials in the church basement for the entire family, and many close friendships were made among the children.



Jerry and Marie McClure,
with their daughter Sandy

There was no Children's Church when I was a child, so the youngsters had to try to sit still and pay attention during church. At some point, the older kids were allowed to sit together in groups of 3-4

apart from our parents I remember numerous occasions when we got “the look” from our parents after a giggling fit. Girls will be girls!!!

Everyone in the church took care of others and sometimes I felt like I had many mothers and fathers. Most, if not all, of these people have passed away, but I will never forget the church “mamas”, their kindness and unique mannerisms.

Now that I have reached the stage of older adult, I think about all of these church members who influenced me and the impact they had on my life. So now I wonder (in the words of George Jones): “Who’s gonna give their heart and soul to get to me and you? Lord I wonder, who’s gonna fill their shoes?” (It could be you!!)

Iris Campbell



Gary Baker, Children’s Ministry

I have special memories when attending Nelson Memorial since 2005: of being the afternoon chair for the Mary Martha Circle, United Methodist Women’s historian, and being on the 200th Anniversary Committee. My faith also keeps me busy, as I volunteer for the Chamber of Commerce and the Boonville Women’s Club. I have made many friends, and especially hold dear my friends at Nelson Memorial, and I miss so much the ones who have passed away, including Faye Robinson, Dorothy Stewart, Claybelle Morris, Patty Johnson, Betty Rainey, and Anna Halford.

Chance McMullin, youth director

As the current youth director, it has been a privilege to spend time with the youth. From our trip to St. Louis’ Six Flags, to our Branson Young Christians trip, and our mission trip to West Virginia, we have had a blast. We joined with the youth of First Christian Church, Sedalia, for the trip to Branson. We drove down 5 buses, with a total of 44 people. We stopped by the hotel and then went to see 7 Times down, and then retreated to the hotel and played games until bedtime. The next day we rode the rides all day, ending with a Building 429 concert. The next day we had the opportunity to worship with Lauren Daigle, the famous Christian artist. As a youth group, we were able to grow in fellowship and worship, and have fun doing it. We experienced these same things on our mission to trip!

Gabby Schler

The memories I have in this church: I was baptized even if I had a disability, and the members still welcomed me with a smile on their faces, and I get to talk with them, too. I also remember our youth group going to Branson with one of the Sedalia youth groups. We got to see Lauren Daigle, Building 429, and we had a great time. I also got to go to West Virginia on the mission trip.

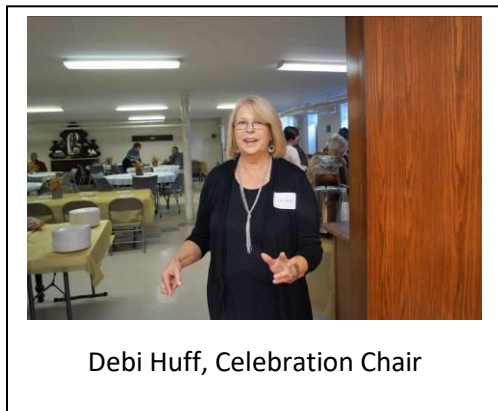


Erin McGaha and John Linville

Margaret Hopkins

In November 1944, my parents and I moved from Mexico, MO to Boonville. I attended Sunday school at Nelson Memorial, and my teacher was Frieda Sherman, and her assistant was Helen Ziegler. My class met in the center of the Fellowship Hall, where there were seats that were connected together. Several of my Sunday school classmates were also classmates in the seventh grade at Laura Speed Elliot. Those I remember were Dub Clark, Lee Fowler, and Jack Gingrich. However, there were a lot of girls in my class, and the girls had a bunking party on New Year’s Eve at Mrs. Sherman’s house, and Helen was there, also. What made the party memorable was that we had a pillow fight late that night, and one of the pillows burst with feathers going everywhere. The feathers were vacuumed up by Mr. Sherman, who no doubt was awake from all the noise. As junior high students, I’m not sure how well-behaved we were in Sunday school class, but our teachers were very tolerant and memorable. I will always remember that Helen made me feel very special (today we would say loved), since I was the “new kid” in Boonville.

Since my parents did not find a house to buy in Boonville the year I was in seventh grade, they bought a house in New Franklin, and then I attended that Methodist Church for worship, Sunday school, and MYF.



Debi Huff, Celebration Chair

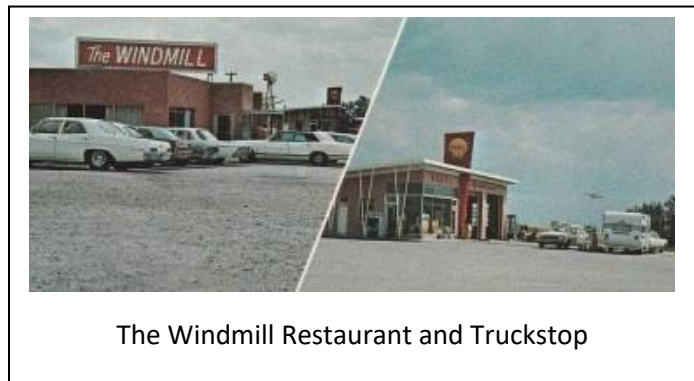
In 1971, I returned to Boonville after the death of my husband, and I remarried in 1978. Shortly after our marriage, Don Hopkins and I joined Nelson Memorial UMC, and I have been a member ever since.

My mother’s sister, Mrs. C. P. (Georgie) Forbach was a longtime member of Nelson Memorial, and active in the United Methodist Women. She received the UMW Special Recognition Pin in 1968.

Helen Ziegler is now past 90 years old, and lives in San Antonio, Texas. She married a Methodist minister whose name was Gallway, and he is now deceased. She then remarried, and her last name is now Edkins. Her parents were Dr. and Mrs. Ziegler, and she had two sisters. They lived in the house now owned by Phyllis Reesman on the corner of 4th and Poplar. Helen appreciates hearing from old friends, and can be contacted by writing to: Helen Edkins, 642 Babcock Road, Apt. 8B, San Antonio, TX 78201-3104.

CHANGING THE TIME CHURCH STARTS

The Windmill Restaurant was a very popular place to eat on Sundays following local church services. Known for their fried chicken, people flocked there from miles around immediately following church services. Located on the southeast corner of the junction of Route B and I-70, the restaurant and truck stop was owned and operated by the Solomon family, one of whom is at the organ console this morning.



The Windmill Restaurant and Truckstop

There was only one worship service here and it began at 10 AM. Sunday School was from 9 to 10 AM. The choir usually had about 12 – 16 members and they warmed up their vocal chords at 9:45 AM before the service. That effectively eliminated any choir member from teaching Sunday School and most classes were disrupted weekly as choir members left in the middle of the lesson and teachers had trouble getting the attention of their class once again.

Somebody suggested that the worship start time move to 10:20 AM. That would allow choir members to teach Sunday School or attend the full class and still warm up. If not in the choir, members of the congregation could more leisurely stroll down to the sanctuary and even grab a cup of coffee on the way.



Maundy Thursday Worship

As always happens when a change is proposed, the very suggestion was controversial. Some members thought it was a great idea. Others said members would not stay for worship if they had to wait around for 20 minutes. It was decided to hold an all church meeting to determine how the congregation wished to proceed.

The minister hurried up his sermon and church dismissed early on the day of the meeting. People began to speak for and against the time change. The longer people talked the more

stimulated some became and soon it was obvious that some were taking this discussion personally. Several had tears running down their faces and a couple appeared to be on the verge of walking out.

In the very back pew sat the late Hampton Tisdale, Jr. A Boonville lawyer, Hampton said nothing for approximately 20 minutes but when the discussion turned so personal he stood up and told the audience:

“Ladies and Gentlemen, I think we are looking at this problem the wrong way. The question really is not about what time we start. The problem is what time we end. We can start at either 10 AM or start at 10:20 AM so long as we END in time to beat the Baptists to the Windmill for lunch.”

Then Hampton Tisdale sat down. When the congregation finally quit laughing and decorum was restored, which took quite a while, the members voted to change the start time to the current 10:20 AM.



KIDS HOPE



The Methodist Palate



Many early Methodist Churches would abbreviate the official name of the church when it was written on their stained-glass windows or church signs. When “outsiders” would ask what the “M.E. Church” (Methodist Episcopal Church) stood for, the jesting reply was often the “Meet and Eat Church.” The potluck dinner, the harvest festivals, the funeral dinners, the wedding receptions, the church picnics, Easter breakfasts, and many other events often featured a tasty and bountiful menu.

Fundraisers beyond the Sunday morning offering often included a meal: Spaghetti dinners for children’s church, Ice Cream Freeze Off for the United Methodist Men, dinners for youth mission trips, St. Patrick’s Day Corned Beef and Cabbage for Outreach, Cinco de Mayo Dinner for Harvest House, and others.

Meals during the frontier era would consist of the food they could harvest, raise, or hunt. Meats would be salted or dried, since there was no refrigeration available year-round. Vegetables and fruits would be dried or canned. Still, there could be luxuries, and one recipe that has survived from this era is “Camp Meeting Preacher’s Pie.” This pie filling recipe included:

1 egg, beaten	4 tbsp. sugar	1 tbsp. flour	1/2 tsp. vanilla
4 tbsp. sorghum	1 tbsp. butter	Pecans or other nuts	

Blend all ingredients well. Pour into unbaked pie shell. Bake at 350 degrees until done.

Fortunately, the availability of ingredients, the access to refrigeration, and the improvements in cooking methods have only benefited the feeding and care of Methodists! We have included in this history some of the more famous recipes in use at Nelson Memorial “UM Church” (as in “ummm [good food!] Church).

Fall Festival

HAM SALAD

Sharon Tiff

10 c. ground ham	10 hard-boiled eggs
2 1/2 c. mayonnaise	5 tsp. spicy brown mustard
1 1/4 c. sweet pickle relish	

Mix all together. Makes about 30 sandwiches (1/2 c. servings).

POTATO SOUP

Diane Gettings

1 yellow onion	1 stick butter
1/2 c. flour	1 bag frozen peas
1 qt. half-n-half	3 T. chicken bouillon
8-10 potatoes, peeled & cubed	

Sauté onion in butter. Add potatoes. Cover with water & cook till tender. Mix flour & 2 c. half-n-half. Shake & add to potatoes. Add 3 T. chicken bouillon. After it thickens, add rest of half-n-half. Add peas.

BROCCOLI CHEESE SOUP

Judy Peters

6 c. water	1 1/2 lb. Velveeta cheese
4 chicken bouillon cubes	1 qt. half and half
1 lb. dry noodles	1 1/2 pkgs. steamable broccoli

Boil the water. Add the bouillon. Boil until bouillon is dissolved. Add noodles and continue to cook until noodles are tender. Lower the heat. Add cheese and continue to cook until cheese is completely melted. Add the half and half. Steam broccoli in microwave according to package instructions. Chop the broccoli into smaller pieces and add to soup mixture. If soup is too thick, add milk until the soup is the thickness desired.

HASH BROWN POTATO SOUP

Sandy Halford

1 bag hash brown potatoes	1 qt. milk
1 chopped onion	1 pt. half and half
16 oz. sour cream	Salt & Pepper
1 pkg. Velveeta cheese	Garlic powder
1/2 c. butter (1 stick)	

Cook onions in butter until translucent. Set aside. Rinse & drain hash browns well. Turn crockpot on low and put in milk, butter & onions, Velveeta cheese cut into chunks. When cheese begins to melt, add the potatoes. Add salt & pepper and garlic powder to taste, stir every 30-60 minutes until cheese is completely melted, then cook on low for 1 hour or potatoes are done.

VEGETABLE BEEF SOUP

Sandy Farris

3 lb. chuck roast, baked and shredded	1 onion, chopped
2 T. oleo	3 sleeves celery, chopped
1 can chili beans	2 garlic cloves, minced
Broth of roast, strained	Large can chopped tomatoes
2 T. chili powder or Cajun seasoning	V-8 or tomato juice
Variety of vegetables – zucchini, corn, okra, mushrooms, carrots, green pepper, green beans, etc.	

Melt oleo and sauté onion, garlic, and celery till clear. Add broth along with tomato juice and enough water to fill the pot. Add vegetables, tomatoes, and beef. Salt and pepper to taste. Let simmer at least 2 hours.

BEAN SOUP

Hessie Watts

1 bag mixed beans	1 c. shredded carrots
1 large onion, diced	1 pkg. diced ham plus ham hocks
Hot sauce (optional)	

Follow directions on bag of beans. The night before, cook beans in large crock pot with ham hocks. Make sure beans are covered with water. The next morning add onion, carrots, and diced ham. Continue cooking and should be ready for lunch. If cooking for supper, start in the morning and put veggies in around lunch time and continue cooking. If too thin, add some potato flakes.

CHILI

Sandy Farris

- 2 lbs. ground beef
- 2 medium or 1 large onion
- 1/3 c. brown sugar
- 3/4 c. white sugar
- 2-3 cans chili beans
- 1 -2 pkg. chili seasoning
- 2 tsp. salt
- Touch of Tabasco
- 1 qt. tomato juice
- 1 qt. tomatoes
- 1/4 c. chili powder

Brown ground beef and drain. Chop onions and add with remaining ingredients to beef in a 6-8 quart pot. Let simmer at least 2 hours. Serves 8-10 people.

TORTELLINI FLORENTINE SOUP

Debi Huff

- 1/2 c. chopped onions
- 3 garlic cloves, peeled & minced
- 1 T. olive oil
- 1/4-1/2 c. sun dried tomato strips, chop in smaller strips
- 6 oz. refrigerated or frozen 3-cheese tortellini
- 1 1/2 cans (48 oz. cans) chicken broth
- 3 c. lightly packed fresh baby spinach
- 1 T. Wyler's chicken granules
- 2 chicken breasts
- 1 oz. parmesan cheese

Sauté onions & chopped garlic in olive oil in Dutch oven. Add chicken broth and Wyler granules. Bring to a boil, lower heat to slow simmering boil. Add chicken breasts. Cook until juice runs clear (13-15 min.). Remove breasts from broth and set aside to cool. Dice chicken and set aside. Add tortellini & cook until just about done. Add diced chicken, tomato strips and spinach the last 3-4 minutes. Sprinkle parmesan cheese on top.

Brunch

CINNAMON ROLLS

Sandy Farris

- 1 yellow cake mix
- 5 c. flour
- 2 pkg. dry yeast
- 1 stick butter
- 1 tsp. salt
- 2 1/2 c. hot water
- 2 tsp. cinnamon & 1 c. sugar
- chopped pecans & raisins, optional

Mix all together. Let rise till double in size (about 2 hours). Divide dough in half. Mix 2 tsp. cinnamon in 1 cup sugar. Roll out each piece of dough into a rectangle about 12" long on floured board. Spread 1/2 stick melted butter on dough, then sprinkle sugar mixture (also pecans and/or raisins if used) over dough. Roll lengthwise and cut each piece of dough into 12 sections. Let rise again. Place into greased pan and bake 15-20 minutes at 350°. Put white icing or powdered sugar glaze on top while still hot.

SPINACH SAUSAGE BREAKFAST CASSEROLE

Judy Peters

- 1 lb. sausage
- 6 oz. croutons
- 2 1/2 cups milk
- 4 eggs
- 4 oz. can of mushrooms
- 10 oz. pkg. of frozen spinach thawed & squeezed dry
- 1 can cream of mushroom soup
- 4 oz. shredded Monterey Jack cheese
- 4 oz. shredded sharp cheddar cheese
- 1/4 teaspoon dry mustard

Put croutons in bottom of greased 9 x 13 pan. Brown sausage. Drain and put over croutons. Mix milk and eggs together. Add all other ingredients and stir. Pour over croutons and sausage. Put in refrigerator overnight. In the a.m. bake at 325° for 50 to 55 minutes.

BREAKFAST EGGS

Sandy Farris

6 eggs, beaten	3/4 tsp. salt
2 c. milk	1 c. shredded cheddar cheese
6 slices bread, cubed	1 lb. sausage or 1-2 c. cubed ham
1 tsp. dry mustard	

Put bread cubes in bottom of 9x13 baking dish. Cook sausage and put on top of bread crumbs. Mix all other ingredients and pour on top of sausage. Bake at 350° for one hour.

BREAKFAST FRITTATAS

Iris Campbell

8 eggs, beaten	1 cup sheered cheese
½ cup milk	3 tbsp. olive oil
½ cup sliced black olives	1 cup diced onions
1 cup chopped green peppers	1 cup salsa
1 cup sour cream	

Mix together the eggs, cheese, and milk; set aside. Sauté in skillet olive oil, black olives, onions, and green peppers. Add the egg mixture, and bake at 400° for 20 minutes in oven. Garnish with salsa and sour cream.

24 HOUR SALAD

Diane Gettings

1 lb. small marshmallows	1 small jar maraschino cherries
1 lb. white grapes	1 small can pineapple tidbits
1 c. red grapes	1/2 pint whipping cream, whipped
3 egg yolks	1 lemon

Mix together the juice of one lemon, yolks of 3 eggs and 1/4 cup cream. Beat well, heat to boiling point and mix with fruit. Refrigerate for 24 hours.

Corned Beef and Cabbage Dinner

CORNED BEEF

Sandy Farris

3-5 lb. corned beef flat	1/2 c. water
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Place water in crock pot. Add corned beef, along with juices and seasoning packet. Cook 7-8 hours on slow. Remove from pot, cut off fat, cool, and slice against the grain.

GLAZED CARROTS

Sandy Farris

1 lb. baby carrots	1/2 stick butter
1/2 cup brown sugar	1 tsp. cinnamon
Salt & pepper to taste	

Cook carrots in water about 12 minutes or until tender. Drain. Melt butter with brown sugar and cinnamon. Cook till bubbly. Add carrots to the brown sugar mixture and toss to coat.

POTATO CASSEROLE

- | | |
|----------------------------------|------------------------------------|
| 2 lb. frozen hash brown potatoes | 1/2 stick plus 1 T. butter, melted |
| 12 oz. sour cream | 1 can cream of chicken soup |
| 1/2 c. chopped green onion | 2 c. grated cheddar cheese |
| Corn flake crumbs | Salt & pepper |

Combine potatoes with melted butter, salt & pepper. Add onions, soup, sour cream, cheese. Spoon into 9x13 baking dish. Top with corn flake crumbs and drizzle 1 T. melted butter over top. Bake at 350° for 45 minutes.

PISTACHIO SALAD

Sandy Farris

- | | |
|---------------------------------|--|
| 1 box instant pistachio pudding | 1 large can crushed pineapple, undrained |
| 1 c. miniature marshmallows | 1 container Cool Whip |
| 1/2 c. chopped pecans, optional | |

Combine pudding and pineapple. Fold in Cool Whip and marshmallows. Place in bowl and refrigerate.

CHERRY COLA SALAD

Diane Gettings

- | | |
|---|----------------------|
| 3/4 c. water | 3/4 c. sugar |
| 1 can cherry pie filling | 2 boxes cherry jello |
| 1 No. 2 can crushed pineapple and juice | 1 T. lemon juice |
| 1 cup cola soda | 1/2 c. chopped nuts |

Combine water and sugar, bring to a boil, add pie filling and return to a boil. Pour mixture over gelatin, stirring to dissolve. Add pineapple and juice, lemon juice, cola, and nuts. Pour into bowl and chill.

DR. BOB'S ICE CREAM CAKE

Dr. Bob & Cindy Koch

- | | |
|-----------------------|-----------------|
| 1 pkg. Oreo cookies | Chocolate syrup |
| 1 container Cool Whip | Caramel syrup |
| Ice cream | 9 x 13 pan |

Layer: 1/2 pkg. Oreos – crushed; Drizzle chocolate and caramel syrup; Spoon ice cream; Cool Whip; 1/2 pkg. Oreos – crushed; Drizzle chocolate and caramel

Miscellaneous

LEMON CAKE

Lucy Farrell

- | | |
|-----------------------------------|---------------------|
| 1 box lemon cake mix | 3/4 c. oil |
| 1 small box instant lemon pudding | 3/4 c. water |
| 4 eggs | |
| <u>Topping</u> | |
| 2 T. butter | 1/3 c. lemon juice |
| 3 T. water | 2 c. powdered sugar |

Put cake mix, pudding mix, eggs, oil and water in mixing bowl. Mix and put in 9x13 an. Bake for 30 minutes at 350°. For the topping, mix softened butter, water, lemon juice and powdered sugar. When cake is done, prick the top with a fork and pour topping over the cake. Do this while cake is still hot.

SHENENDOAH VALLEY APPLE CAKE

Betty Maxwell

1 c. oil	1 tsp. soda
2 c. sugar	3 c. chopped apples
3 eggs	1 T. flour
1 c. chopped nuts, walnuts or pecans mixed with 1 tbsp. flour and 1/2 tsp. vanilla	
2 c. flour	1 tsp. salt
1 tsp. cinnamon	1/2 tsp. nutmeg

Bake at 350° 50 minutes to 1 hour in a greased 9x13 pan.

Topping: 1/2 c. butter 1 c. brown sugar 1/4 c. milk

Boil 3 minutes and pour over cake, hot or cool.

DIFFERENT FRUIT CAKE (in memory of Aunt Georgia Forbach)

Margaret Hopkins

1 c. sugar	1/4 th c. butter or margarine
1 tsp. vanilla	enough apples ground for 1 ½ cup
2 c. flour	1 tsp. cinnamon
1 tsp. nutmeg	1 tbsp. cocoa
2 tsp. soda	1 c. pecans or walnuts
1 c. raisins (whole or chopped)	1 c. chopped dates

Cream together sugar and butter, and add vanilla. Add apples and mix well. Sift flour, cinnamon, nutmeg, cocoa, and soda, several times, and add to sugar, butter, and apple mixture and combine. Add nuts, raisins, and dates; mix well. Put into angel food cake pan and bake at 350 degrees until done with toothpick test, about 40-45 minutes.

CHERRY COBLER (in memory of Atta Quinlan Swearingen, mother)

Margaret Hopkins

1 stick butter or margarine	1 c. flour
1 c. sugar	1 ½ tsp. baking powder
¾ c. milk	2 cans sour cherries, mostly drained
½ c. sugar for topping cherries	

Set oven at 325 degrees, and place stick of butter in 9X12 baking dish. When butter is melted, remove pan from oven.

Combine flour, sugar, and baking powder with spoon. When mixed, add milk gradually, and stir with fork. When combined, pour on top of butter and DO NOT STIR. Put cherries evenly over batter and DO NOT STIR. Sprinkle remaining ½ cup sugar over top of cherries. Bake for 45 minutes to 1 hour, until batter is firm and golden brown.

EASY APPLE DUMPLINGS

Margaret Hopkins

1 cored Granny Smith apple, unpeeled and cut into 8 equal pieces
(or 2 Johnathan apples, peeled and cut into fourths, then cut into two pieces for each dumpling)
1 tube crescent rolls
½ to 2/3 c. sugar
8 pats butter
cinnamon
1 c. Mountain Dew soda (can use diet soda)

Preheat oven to 350 degrees. Place one or two pieces of apples in the larger end of one unrolled crescent roll. Roll up starting at larger end, and place on cookie sheet lightly sprayed with cooking oil. Sprinkle sugar evenly over all, then sprinkle with cinnamon. Put a small pat of butter on each dumpling. Pour 1 cup Mountain Dew soda over all. Bake for 45 minutes.



Bart Riley gives the "Thumbs Up!" to the church dinners!

Newest Hymns of the Era



Youth Choir with Rev. Wilber Denney (1959-1962)

Throughout this written history, there has been a listing of the “new hymns” from each era. Our past music informs our future singing. New words are sung to old tunes, and old tunes are reclaimed for new purposes. And sometimes, old tunes and old words can be combined to form something new!

Included here are five new hymns which were written for Nelson Memorial – and one of them has the tune named for Nelson Memorial! The hymns were written by our current pastor, Nickolas Campbell, for use in our church. But first, some old words set to an old tune to make something new.

Charles Wesley wrote a hymn to celebrate the birthday of his wife. We took those words and paired them to a more familiar tune, and added a common refrain. Together, this made our “Birthday Song,” which is sung to whomever has their birthday fall on that Sunday. The tune is “TRUST AND OBEY” (#467 in the United Methodist Hymnal).

*Come away to the skies, my beloved, arise
And rejoice in the day you were born
On this festival day, come exulting away
And with singing to Zion return.*

*Happy birthday to you! Happy birthday to you!
Happy birthday, dear NAME! Happy birthday to you!*

“A River Flows By” uses the tune ADELAIDE, most often associated with the hymn “Have Thine Own Way, Lord” (#382, United Methodist Hymnal.) It was written for the 100th anniversary of the current sanctuary celebration. It draws upon the imagery of the mighty Missouri River (visible from the church), as well as the history of the area settled for its salt lick. And just as the river continues to flow by, so will our congregation continue to serve God.

There are three songs written for the Community Service Project (CSP). The first is “There is No Condemnation for Those Who Are in Christ.” The hymn draws from John Wesley’s sermon “The First Fruits of the Spirit,” based on Romans 8:1, “There is therefore now no condemnation for those who are in Christ Jesus.” The emphasis is on the forgiveness we receive when we are saved by grace through faith in Jesus Christ. This forgiveness covers the sins of the flesh, the sins of the hearts, and the sins of our limitations (the infirmities of life). This forgiveness applies to our past, as well as to those moments after we are saved when “sin surprises”.


The second hymn for the CSP is “Here We Come, the Guilty, Lost.” It is based on John Wesley’s sermon “Justification by Faith.” The imagery affirms that we do not save ourselves, so we have no greater claim on the grace of Jesus than anyone else. We all stand in need of God’s grace, so we are all the guilty and lost before God. This hymn helps to keep us in the right relationship with God and our neighbors – even if those neighbors have been incarcerated.

The third hymn for the CSP is “Blessed, Blessed.” It is a first-person affirmation based on Matthew 25:31-46, the parable of the sheep and goats. Singing from the viewpoint of those who have been helped, we affirm the blessing which comes from serving others as well as the blessing which is received by those who are served.

“Sometimes When I’m Praying” is a first-person witness of how the Holy Spirit breaks into our lives through the means of grace, reminding us of the life, ministry, death, and resurrection of Jesus Christ, and how they still call us to live as disciples. Pastor Nick found the tune in an 1888 German Methodist hymnal. There was no composer listed for the tune, and when it was submitted to the United Methodist Board of Discipleship (now Discipleship Ministries), they assigned it the tune name “NELSON” in honor of this congregation.

John Wesley Rules for Singing

From John Wesley's Select Hymns, 1761



- 1. Learn these tunes before you learn any others;** afterwards learn as many as you please.
- 2. Sing them exactly as they are printed here,** without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.
- 3. Sing all.** See that you join with the congregation as frequently as you can. Let not a single degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.
- 4. Sing lustily and with good courage.** Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan.
- 5. Sing modestly.** Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.
- 6. Sing in time.** Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from us, and sing all our tunes just as quick as we did at first.
- 7. Above all sing spiritually.** Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when he cometh in the clouds of heaven.

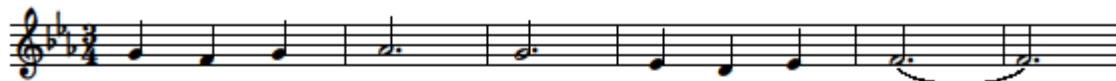
John Wesley

A River Flows By

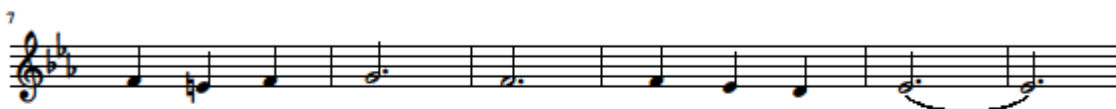
Nickolas Campbell, 2016

for the 100th Anniversary of the NMUMC sanctuary

George C. Stebbins, 1907
ADELAIDE, UMH 382



A riv - er flows by, it's grace to share,
The salt in this land sav - ors our food
Our light shines forth still here in this land,
A riv - er flows by, salt's in this land,



so that we may try in faith to dare.
so that we may have strength to do good.
re - veals to neigh - bors God's might - y hand.
Christ's light is shin - ing, we make our stand.



Lov - ing our neigh - bors as we love God!
Come to the ta - ble, share with us God,
Chas - ing the shad - ows of doubt and sin
One hun - dred years now, one hun - dred more,



Walk - ing with Jes - us the path he's trod!
strength-ened in Jes - us, who reigns a - bove!
as we praise Jes - us, who dwells with - in!
we'll walk with Jes - us through hea - ven's door!

There Is No Condemnation for Those Who Are in Christ

based on J. Wesley's sermon "The First Fruits of the Spirit" (Romans 8:1)

Jerusalem the Golden

Nickolas Campbell

Alexander Ewing (1830-1895)

There is no con - dem - na - tion for those who are in Christ. The
There is no con - dem - na - tion for those who are in Christ. The
There is no con - dem - na - tion for those who are in Christ. The

past sins are for - giv - en, his right - teous - ness suf - ficed! The
wit - ness of for - give - ness gives us his peace in thrice! The
of - fer of for - give - ness still stands when sins sur - prise! The

grace which sought us out was re - vealed up - on the cross. New
sins - of flesh, of heart, of in - firm - i - ties in life are
re - pen - tance in grace, the per - fec - tion of our love for

life we have been giv - en, all else we count as loss.
cov - ered by his grace which still con - quers all our strife.
God and all our neigh - bors, as in the life a - bove.

Here We Come, the Guilty, Lost

Nickolas Campbell

based on J. Wesley's Sermon "Justification by Faith"

Ignaz Pleyel, 1791

Here we come, the guilty, lost,
 Jus - ti - fied by Je - sus' grace,
 Righ - teous - ness we can not plead;
 Saved by grace through faith re - ceived,

3

un - god - ly, de - stroyed, and dross,
 died for all the hu - man race.
 nor can works be good in deed
 bound by love, our fears re - lieved.

5

now we kneel be - fore the cross
 In the light of Je - sus' face
 when a - part from as God's new creed:
 Now we live as God con - ceived

7

of our Lord, who paid the cost.
 we find faith to now em - brace.
 we must go when Je - sus leads.
 from the time of A - dam, E - vel

Blessed, Blessed

Nickolas Campbell

Matthew 25:31-46

Daniel B. Towner, 1910 MOODY

I was so hun - gry: you gave me food.
I was so nak - ed: you gave me clothes.
I am now sat - is - fied in God's love.

I was so thir - sty: you gave me drink.
I was so sick: you vis - it - ed me.
Liv - ing with Je - sus in this new life.

I was a stran - ger: you took me in.
I was in pris - on: you came to me.
I am now led by the Spir - it's love.

And in this act, I hear Je - sus say:

Blessed, Blessed

Nickolas Campbell

Matthew 25:31-46

Daniel B. Towner, 1910 MOODY

Blessed! Blessed! You're blessed!

The first system of music consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 3/4. The treble staff contains four measures of music, each with a whole note chord. The lyrics 'Blessed!', 'Blessed!', 'You're', and 'blessed!' are written below the treble staff, aligned with their respective measures. The bass staff contains four measures of music, each with a whole note chord.

Come and re - ceive what's pre - pared for you!

The second system of music consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 3/4. The treble staff contains four measures of music with lyrics 'Come and re -', 'ceive what's pre -', 'pared for', and 'you!'. The bass staff contains four measures of music with lyrics 'Come and re -', 'ceive what's pre -', 'pared for', and 'you!'.

Blessed! Blessed! You're blessed!

The third system of music consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 3/4. The treble staff contains four measures of music, each with a whole note chord. The lyrics 'Blessed!', 'Blessed!', 'You're', and 'blessed!' are written below the treble staff, aligned with their respective measures. The bass staff contains four measures of music, each with a whole note chord.

Come for the life that I give to you!

The fourth system of music consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 3/4. The treble staff contains four measures of music with lyrics 'Come for the', 'life that I', 'give to', and 'you!'. The bass staff contains four measures of music with lyrics 'Come for the', 'life that I', 'give to', and 'you!'.

Sometimes When I'm Praying

Nickolas Campbell

P.P.M.87,87 Gesang und Melodienbuch

Some - times when I'm pray - ing I hear Jes - us say - ing, "Come
 Some - times when I'm sing - ing I find Jes - us bring - ing a
 Some - times when I'm seek - ing I hear Jes - us speak - ing, "Take
 Some - times when I'm giv - ing I see Jes - us liv - ing a -
 Some - times when we're team - ing I see Jes - us beam - ing, our

un - to me and find rest." His peace free - ly giv - en, a
 song that the ang - els sing. The Fath - er Al - might - ty, the
 up your cross, fol - low me." My will now de - ny - ing, my
 mong us, the least of these. My gifts, they will hon - or the
 hearts and our hands are one. The vis - ion en - dear - ing, God's

fore - taste of heav - en; my heart, once so rest - less, finds rest in Thee.
 Spir - it de - light - ing; my heart, once so emp - ty, finds joy in Thee.
 self is now dy - ing; my heart, once so aim - less, finds life in Thee.
 Son and the Fath - er; my heart, once so bro - ken, finds love in Thee.
 king - dom is near - ing; my heart, once so lone - ly, finds grace in Thee.